

LIGHT SHINING IN DARKNESS

**Principles for the Philosophy and
Practice of Missions**

By
Johnny Duke

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Introduction

The Mission/Prepare 1970 documents from Harding University indicates that most of the missionaries surveyed at that time (late 1960's) decided to be missionaries while at a Christian college and as a result of hearing a missionary speak. While there is nothing wrong with that, what bothered me about that survey was the revelation that very few people were motivated in and through the local church to be missionaries. The influences of the local preachers, elders, and Bible class teachers were ranked quite low by the missionaries.

With the increase in the local churches of mission workshops and lectureships there have been some healthy changes since the 1960's. I think it can be proven that now many more churches know what they are doing in missions than was the case in the 1950's and 1960's. Several good books on missions, some mentioned in this document, have been written in the last few years; and they have up-graded the functioning of the elderships and mission committees that have read them. But one area in which we have remained deficient is in the production and use of good Bible class materials suitable and adapted to the various age levels. Until and unless that is done we just may not have done our best for the Lord, given our present Bible class structure in the local churches. Let the Christian schools do all they can and will, but that does not decrease the local churches' responsibilities and joys in generating, sending out, and supporting bearers of the good news.

With this as a background, I am delighted on two counts at the appearance of this adult level study book, *Light Shining in Darkness*. I know of nothing else in this form and with this scope which has been produced in our brotherhood. May such materials for other age levels quickly come forth from

dedicated Christians! Reading the biographies of various Protestant missionaries, and hearing some of our missionaries tell their autobiographies, indicate that several of them got the idea of being missionaries when they were quite young — from parents or a visiting missionary or a book about missionaries. One wonders what righteous results would come if a whole complex of churches would teach to the various age levels in the Bible school God's will on world evangelization.

At a personal level I find satisfaction in the production of Dr. Duke's study book because it represents the transferral of information from the classroom in a graduate school to the local church. For fifteen years all three-year students at Harding University's Graduate School of Religion have been required to take the "World Evangelism" course, regardless of their majors and plans. As their teacher I have been at least as interested in those who "send the light" as in those who "take the light." To have graduates evangelizing at the four corners of the earth is gratifying; but it is also rewarding to know that many of those graduates have considerably upgraded the understanding and functioning of local churches in world wide evangelization. Dr. Duke's study book is one delightful example of the mediation of that material to the local church.

At our best we have something distinctive to say to the Protestant, Roman Catholic, and wholly non-Christian worlds. To be sure, we begin at different points in addressing each of those worlds of thought, but the Christ-centered, undenominational, down-to-earth, but rooted-in-heaven message is not meant to be kept "under a bushel" (the NIV has "under a bowl," Matt. 5:14-16). I trust this study book, aptly entitled "Light Shining in Darkness," will help sincere Christians to understand better and do more effectively the will of God in evangelizing a world in darkness.

C. Philip Slate, Dean
Harding Graduate School of Religion
Memphis, Tennessee

The Publisher's Statement

A few years ago, Bro. Philip Slate, now Dean of Harding Graduate School in Memphis, TN, sent me a manuscript written by one of his students. It was **LIGHT SHINING IN DARKNESS** by Johnny Duke, and I liked it. I sent it back with the hope that it would be returned to me for printing.

Time went by but there was no word from Bro. Duke about his manuscript. I wrote Bro. Slate two or three times to get information on where I might contact Bro. Duke. On one occasion he told me that he was in Nashville, TN and I wrote to that address but there was still no reply. Finally, Bro. Duke wrote that he was attending Southern Seminary in Louisville, KY and that on doing some additional work on the manuscript that he would send it to me. He did that and now I am proceeding with the printing.

This is a Mission Class Book, covering a series of lessons, with questions to be answered in a class situation. The material is designed to give the student a background in missions, to show the needs of evangelistic work throughout the world, to emphasize the necessity of the church sending workers, and of the urgency for Christians to respond to the Lord's plea as laid down in the great commission to take the gospel to every human being.

Thank you, Bro. Duke, for sharing this material with us. We believe that if churches, as well as individual members, will use this class book then it will educate, motivate, and promote mission efforts around the globe. We certainly pray that it will.

J.C. Choate
Church of Christ
19 Jalan Sumatra
Jakarta, Indonesia
May 20, 1986

Preface

These lessons began as a class project for Dr. Philip Slate at Harding Graduate School of Religion. Under his influence I have decided to present them to the Lord's Body for two reasons. First, even though I grew up in the church and have been a member of several congregations, I never remember a class on missions being offered. Only once as an adult have I been a part of a missions class in the local church. Hopefully these lessons can serve as a guide for those who wish to introduce the area to their congregation. Second, only through an increase in mission awareness in the local church can we hope to fulfill the Great Commission. We can no longer rely on our Christian colleges as our primary promoters of missions. Again, I pray God will use these lessons to help increase awareness of the need and to encourage our churches "to send the light" by messengers from their midst.

The design of these lessons is as follows: the course is to be completed over a six month period. Since there are only 24 lessons, this leaves two weeks open. Perhaps guests speakers, tests, or the splitting of two longer lessons may be used in that time.

Starting with lesson two, before each lesson, preparation assignments are given. Students should be heavily encouraged to complete these. If completed, they will help the class to receive the maximum benefit from each lesson.

The lessons are given in outline form. This will require the teacher to spend time in preparation each week. I would encourage the use of the reference books given after each lesson.

The questions at the end of each lesson are to stimulate thought as well as to review the main ideas found within the lesson. I urge teachers to use those questions as an integral part of class time and not just as "leftovers."

Although many books have been used in preparing these lessons, and have been included in the reading lists, I would like to especially recommend that every teacher read the following: Phillip Elkin's **Church-Sponsored Missions**, Howard Norton's

The Eldership and the Missionary, and Daniel Hardin's Mission: A Practical Approach to Church Sponsored Mission Work. Encourage students to read these. Perhaps some would read and do book reports from the reading lists.

Following this preface is a list of 34 behavioral objectives. These should be attained by each student during this course. They can aid the teacher in lesson preparation.

As one can see, these lessons are designed to require work by both teachers and students. Their success or failure lies in the amount of preparation done by both parties. Because of the importance of the subject, let me urge each to give of themselves fully in this course.

Finally, I would like to express gratitude to the following persons. I am deeply grateful to Philip Slate for his guidance and encouragement. Also I am grateful to my wife, Vickie, who worked that I may go to Harding Graduate School and who typed these lessons in numerous stages of preparation. I must thank Phillip Elkins for his excellent book on which I relied heavily. Finally, I thank J. C. Choate for being patient and publishing the lessons.

Johnny Duke
Louisville, Ky.
September 1985

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A History of Missions

Introductory Material

Materials

1. Lesson booklets for each student. Each booklet will consist of the lesson outlines, preparation sheets, and a reading list in the order in which they are now.
2. Each student will be supplied with a skeleton map of the Spread of Christianity and the Spread in Samaria and Judea which he is to fill in.
3. An objective test is recommended after the series is completed.

Behaviorial Objectives

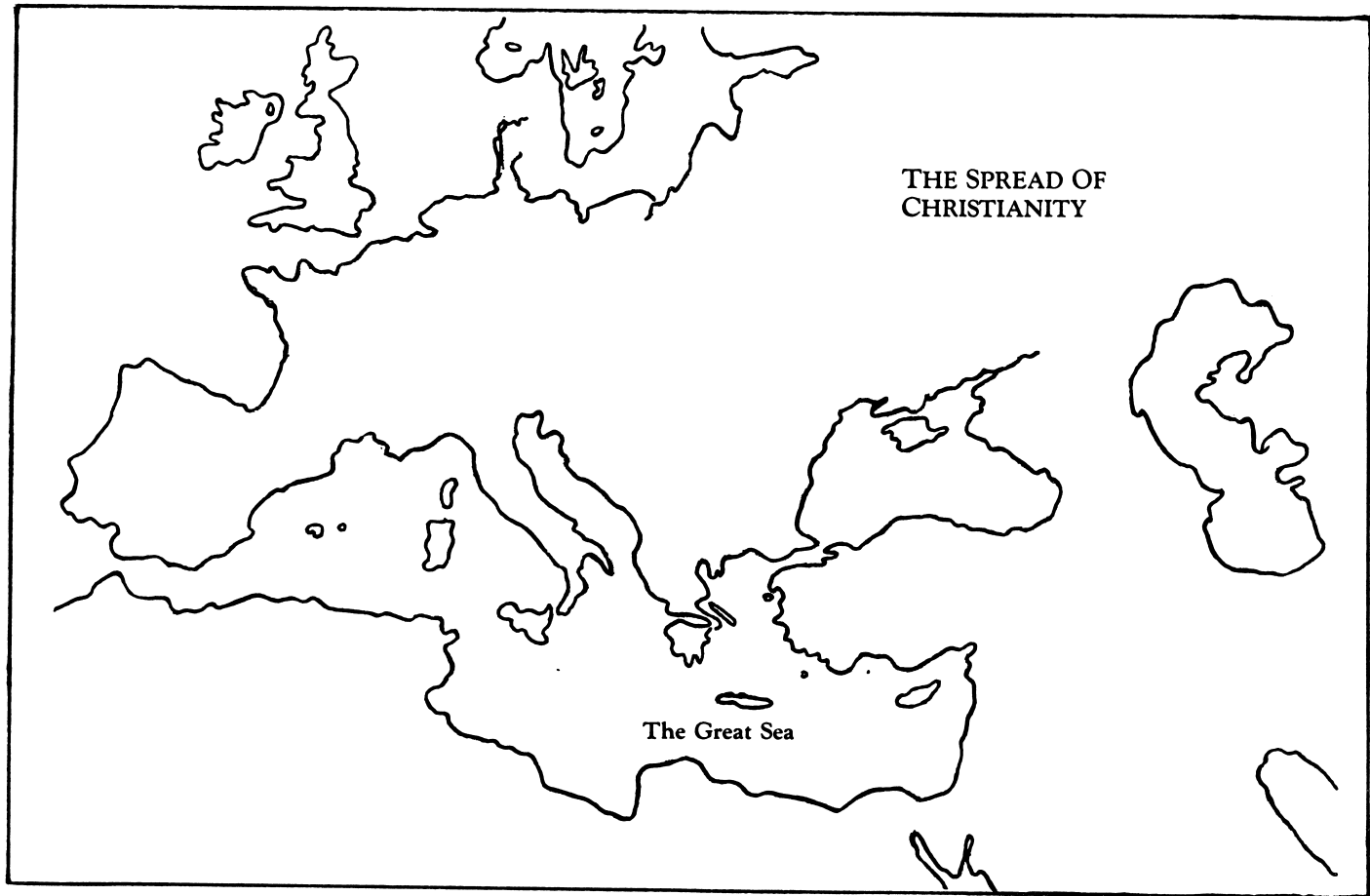
1. The class member (from here on c.m.) will be able to define in their true sense these terms: missionary, mission field, missions, and native.
2. The c.m. will be able to tell others about the place of mission work both in and out of the U.S.
3. The c.m. will be able to start combating the problems of evangelizing the world.
4. The c.m. will be able to tell others that the place of missions in the Old Testament and the New Testament.
5. The c.m. will be able to distinguish between proper and Biblical motives and improper motives for mission work.
6. The c.m. will be able in whatever his abilities are to be productive in a local congregation's mission program.
7. The c.m. will be able to distinguish Biblical methods from unscriptural mission methods.
8. The students will be able to distinguish between matters of opinion in mission work and matters of scriptural guidance.
9. The c.m. will be able to recall the apostolic mission methods.
10. The c.m. will be able to take his Bible and tell others about missions from the Scriptures.

11. The c.m. will be given a brief sketch of the history of missions from 100–1800's A.D.
12. The c.m. will be able to discuss at an elementary level the American Christian Missionary Society and the arguments both for and against it.
13. The c.m. will be able to state the ideals for the supporting congregation and the reasons for this ideal.
14. The c.m. will be able to state the ideal method for the field and the reasons for this ideal.
15. The c.m. will be aware of some past mistakes of the mission work of the churches of Christ.
16. The c.m. will be able to state a Biblical strategy of missions and the reasons behind this strategy.
17. The c.m. will be able to list the responsibilities of elders with respect to missions.
18. The c.m. will be able to list the responsibilities of teachers with respect to missions.
19. The c.m. will be able to list the responsibilities of individual members with respect to missions.
20. The c.m. will be able to state why the selection of the missionary is important.
21. The c.m. will be able to state how the Bible works in selection of the missionary.
22. The c.m. will be able to be helpful in suggesting how to select a missionary while at the same time respecting others' opinions.
23. The c.m. will be able to recognize what qualifications a missionary should have.
24. The c.m. will be able to state where prospects can be found.
25. The c.m. will be able to state what factors are to be considered in selecting the field.
26. The c.m. will be able to state in which areas a worker should be trained.
27. The c.m. will be able to state ways in which the workers can be trained.
28. The c.m. will be able to state what is involved in supporting a missionary.
29. The c.m. will be able to state several factors involved in supervision of a missionary.

30. The c.m. will be able to state the importance and ways to encourage a missionary.
31. The c.m. will begin to use his abilities in helping with the local mission program.
32. The c.m. will be able to discuss reasons why the church is able to evangelize the world.
33. The c.m. will be able to list different methods which are available to us in the spread of the gospel.
34. The c.m. will be able to list different things which he can do as an individual to help spread the gospel.

THE SPREAD OF CHRISTIANITY

The Great Sea



Lesson 1

Introduction And Overall View

NOTE: Before starting these lessons, read the preface.

I. Definition of terms.

A. What is meant by missionary?

1. Not the usual idea of a man superior to the natives, but an equal teaching equals (Acts 10:25,26,34,35).
2. Equal to the New Testament evangelist or one who proclaims the gospel to those who are lost.
3. In the broadest sense it should be all members of the church – all of us are to tell others of Christ.
4. As used in these lessons – one sent to a foreign field to proclaim the gospel to lost souls.

B. What is meant by the term missions?

1. When the term missions is used in these lessons, it does **not** mean a work in any way similar to the Roman Catholic missions.
2. In the broadest sense missions refers to all efforts at evangelizing the world. This would include the work done in the States in areas where the church is relatively strong.
3. The term as used in these lessons means the process of evangelizing in a foreign field where the gospel is not known.

C. What is meant by a mission field?

1. Any area where an evangelist is working to spread the gospel.
2. Therefore, in the broadest sense, the entire world.
3. Many places in U.S.A. are mission fields.
 - a. In the early 70's there were 8,833 cities of population 1,000 or more without a congregation in them (Olbricht, "Challenge":5).

- b. There are 75 cities of population 50,000 or more without Christ (Olbricht, "Challenge":5).
- c. More Aquila's and Priscilla's are needed (Acts 18:1-3; I Cor. 16:19; Rom. 16:5).
4. In sense used in these lessons, neglected fields.
- D. What is meant by native?
 1. This is not a look-down-your-nose term.
 2. A native in these lessons is merely one whose home is the mission field. We are natives in the U.S.A.
 3. A term many prefer instead of natives is nationals.

II. Is there a need for missions?

- A. From the data listed above, one can definitely say, "Yes!" in the U.S.A.
- B. What about foreign fields?
 1. Table 1 below shows the number of missionaries that the churches of Christ had in the field for the years listed.
 2. The figures count married couples as two missionaries.

Table 1

Year	Number of Missionaries	Source of Info.
1967	724	Elkins, 1974:99
1970	911	NAPMO, 1970:64
1973	1623	Dayton, 1973: 89
1976	1296	Dayton, 1976:157
1980	724	Yocum, 1982
1982	691	Yocum, 1982
1983	769	Yocum, 1984
1984	804	Yocum, 1984
1985	856	Yocum, 1985

- C. From this table one can see that currently we have approximately half the number of missionaries in the field as compared to 1973.
 1. Even using the figures of 1973, we had one missionary for every 2,168,876 people outside the U.S.A.
 2. With each worker preaching 12 hours a day for 50 years and talking to one person each hour, each missionary would reach only 219,000 of his 2,168,876 people.

3. But since then the world's population has continued to explode while our efforts have sharply decreased.
4. The trend must be reversed immediately if we are to fulfill the Great Commission!
- D. We desperately need workers and funds to take the gospel to the lost both inside and outside the U.S.A.
 1. The fields in many areas are "white unto harvest," but we are letting the fruit go unreaped.
 2. We are losing ground when we should be gaining ground.
 3. We must stop being at "ease in Zion" (Amos 6:1).

III. How to combat the problem.

- A. We must enlist **each** member of the Lord's body.
- B. **Each** member of the congregation **must use his or her best abilities to forward the gospel.**
 1. You may give funds.
 2. You may go full-time to the field.
 3. You may be an Aquila and Priscilla (vocational missionary).
 4. You may help to train others.
 5. You may teach the lost of your neighbors.
 6. You must live a model life worthy of God's calling.
 7. You must live so that outsiders will see and glorify God (Matt. 5:16 and 1 Peter 2:11,12).
 8. You must use your talents and gifts in helping the cause of Christ (1 Cor 12:4-7).
 9. You must become a living sacrifice utilizing your talents (Romans 12:1-8).
 10. You must be involved.
- C. Congregations must produce workers.
 1. Young people should be encouraged and trained.
 - a. Timothy – II Tim. 3:14-4:2.
 - b. Samuel – I Sam. 1:28, 2:18, 3:1.
 2. Older couples and persons should be encouraged to work.
 - a. At home.
 - b. To get jobs in a U.S. town with no congregation, and establish one.
 - c. Work overseas in a mission field to help full-time workers.

- d. Go full-time especially when obligations to children are completed.
- D. Congregations must support more workers.
 1. We must stop building unnecessary church buildings and start building churches.
 2. We must handle our funds wisely.
 3. We must give more.
 4. We should investigate our priorities.

QUESTIONS FOR REFLECTION

1. Define the following terms.
 - a. Missionary —
 - b. Missions —
 - c. Mission Field —
 - d. Native —
2. Give evidence which shows the extreme need for mission work in the U.S.A. today.
3. Name and discuss ways that this work can be fulfilled.
4. Who is responsible for its fulfillment?
5. Give evidence which shows the urgent need for mission work in foreign fields today.
6. Discuss ways that you personally can help to fulfill the Great Commission.
7. Discuss ways that your congregation must do in order to fulfill Jesus' command to go into all the world.
8. Discuss what your congregation is currently doing in the area of missions.

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PREPARATION FOR "OLD TESTAMENT BASIS FOR MISSIONS"

1. How does God's promise to Abraham in Genesis 12:1ff and Genesis 17 relate to missions?
2. What is the attitude toward missions portrayed by these verses in Psalms? Look at Psalms 2:72; 67; 72.

3. After reading Isaiah 45:22; 11:10; 56:6, how do these verses show the Old Testament attitude toward missions?
4. Read the book of Jonah. Which verses show a concern for missions? What is the attitude toward missions? (Hint: Why did Jonah not want to go to Ninevah and what made him mad later?)
5. List other passages within the Old Testament which are related to missions.
6. In a concise way state what you think the Old Testament view of missions is.

Lesson 2

Old Testament Basis For Missions

NOTE: In this lesson the key verses of a context are cited, but in study the context should be studied.

- I. Old Testament and Missions – God is the God of **all** nations.
 - A. Promise to Abraham – Gen. 12:3
 - 1. Abraham and his seed to be blessed.
 - 2. **All families** to be blessed through Abraham.
 - 3. Father of many nations (Gen. 17:5; Rom. 4:17).
 - B. Psalms and Missions
 - 1. Psalm 2:12 – Universal blessing for those taking refuge in the Son.
 - 2. Psalm 67.
 - a. Desire that God's name and salvation will be known to all nations.
 - b. Desire that all will praise God.
 - 3. Psalm 72 – “May the earth be filled with His glory.” This could be just praise from nations because of God's works for Israel, but doubtful.
 - 4. Psalm 102:18–22 – In a future time the kingdoms would serve the Lord.
 - C. Prophets
 - 1. Isaiah.
 - a. 45:22 – Plea for all nations to turn to God and be saved.
 - b. 56:6 – Foreigners, who joined themselves to the Lord, were accepted.
 - c. 56:7 – God's house is a house of prayer for all the peoples (See I Kings 8:41ff).
 - d. 11:10 – The nations will resort to root of Jesse.
 - e. 2:2–4; 42:6; 49:6; 66:18–24.
 - 2. Jeremiah.

- a. 16:19 – Nations will come to the Lord.
- b. 3:16,17 – All the nations will come to the throne of the Lord in the time when the ark of the covenant is forgotten.
3. Daniel 7:13,14 – This is a prophecy of an everlasting kingdom composed of people from all nations and languages.
4. Micah 4:1–5 = Isa. 2:2–4 – In the last days the mountain of the house of the Lord will be established and people from all nations will be in it.
5. Joel 2:28–32 – God's Spirit is to be on all mankind.
6. Zechariah 2:11; 8:19–23 – Many nations will join themselves to the Lord and seek his favor.
7. Malachi 1:11 – God's name will be great among the nations.
8. Jonah.
 - a. 4:2 – Jonah knew God would be compassionate toward Ninevah.
 - b. 4:10,11 – God is the creator of all. Therefore, He cares for all.

II. Jews were not missionary minded.

- A. They were to love strangers in the land (Lev. 19:33,34; Ex. 22:21; Deut. 27:19).
- B. They were to be a light (Is. 42:6; 49:6).
- C. But no Biblical record of mission effort to teach Gentiles except Jesus' reference in the gospels (Mt. 23:15). "Proselyte" here could refer to converting Jews to be Pharisees. McGarvey in his commentary on Matthew held this position. Braude in a study of Jewish proselyting concluded that there is no evidence that Jews sent missionaries for the purpose of mass conversions (Braude, 1940:8).
- D. Perhaps Rahab and Ruth serve as the best examples of the Jewish idea toward missions.
 1. Both were foreigners who were accepted.
 2. Both came more or less to the Jewish faith – and not the Jewish faith to them.
 3. Neither was converted by a mission effort to a foreign land, but by individuals.
 4. Both were in the line of Jesus.

III. God and the nations of the Old Testament.

- A. One might wonder, since the Jews were God's "chosen people" (Deut. 7:6), whether God, who is often thought of as a God of wrath in the Old Testament, changed to a God of love for all in the New Testament.
- B. Those holding this view contrast God's command to destroy completely the nations in Deuteronomy 7 to His desire for all to be saved in I Timothy 2:4.
- C. The answer is in the purpose of God.
 - 1. In Deut. 7 God has chosen Israel to be a pure nation unlike the peoples around her.
 - 2. Israel was chosen to be a nation through whom all would be blessed (Gen. 12:3).
- D. God dealt with the nations according to their deeds.
 - 1. The wicked He destroyed (Deut. 7:4; Gen. 18:29).
 - 2. The repentant nations He saved (Jonah 3:10; 4:2).
- E. God has not changed.
 - 1. He loved all nations in the Old Testament (Ps. 25:6; 103:17; Ezekiel 33:11; 18:30-32; Num. 14:18), and today He is love (I John 4:8; John 3:16; Rom. 5:6-11).
 - 2. God was just to the peoples of the Old Testament (Ezekiel 18:5-24; 7:27; Jer. 30:15; 13:22; Hosea 14:9), and today He is just (John 5:30; 8:16; Rev. 19:11).
 - 3. God had wrath on the wicked in the Old Testament (Lev. 18:24-28; Ezra 8:22; Nahum 1:2-7), and He is wrathful against the wicked today (Rom. 2:5; 5:9; Col. 3:5,6; Heb. 12:28,29).
 - 4. Just as God desires all men to be saved (I Tim. 2:4), so in the Old Testament He desired the same (Ezekiel 33:11; Gen. 12:3; Jonah 4:2).

IV. Statement of Summary and Conclusion.

Unlike many people have believed, the Old Testament does not teach that God was the God of the Jews only. Instead God had chosen the Jewish nation for a purpose to fulfill a part of His plan for the salvation of man, but this did not mean God did not love or not show mercy on other nations. In the Old Testament the true ideas of evangelizing the world and all peoples serving God are in future fulfillment. If a stranger came to

the Jews and to God, he was to be accepted, but little mission work was done by the Jews.

QUESTIONS FOR REFLECTION AND DISCUSSION

1. Discuss the relation of the book of Isaiah and world missions.
2. Discuss what is meant by the statement that Israel was "God's chosen people."
3. Were the Jews missionary minded? What evidence supports your answer?
4. Did God intend for the Jews to convert outsiders to the Law of Moses?
5. What does Romans 2:14,15 and Acts 17:30 say in answer to # 4?
6. Has God changed?
7. Was salvation in the Old Testament times open to the Jews only? (Romans 2:14-16).
8. Formulate in a sentence or two the basic relationship of the Old Testament and missions.
9. Discuss this statement: If Abraham is our father in the faith, and if God used Abraham and his seed to bless all nations, we are to be God's instruments for all nations to receive God's blessings.

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PREPARATION FOR “NEW TESTAMENT BASIS FOR MISSIONS”

1. Make a list of the events or sayings in Jesus’ life to show He supported missions.
2. According to Mark 16:15,16, why did Jesus send His disciples out?
3. Does Matthew 28:18–20 apply to us or only to the apostles? Explain.
4. To whom is the gospel to be preached? (Rom. 1:16,17).
5. How is the gospel to be spread? (Rom. 10:11–15).

Lesson 3

New Testament Basis For Missions

NOTE: New Testament Basis — Salvation is for all and we are to evangelize the world.

I. Jesus' Life and Work.

- A. We are to follow His example (I Pet. 2:21; Matt. 11:29; 16:24).
- B. Matt. 9:10–13 — Jesus came to call the sinners.
- C. Luke 19:10 — Jesus came to seek and save the lost.
- D. John 1:29 — Jesus came to take away the sin of the world.
- E. Matt. 5:13–16 — We are the light of the **world**.
- F. Mark 10:45 — Jesus came not to be saved, but rather to serve and to give His life as a ransom for many.

II. Great Commission.

- A. Matt. 28:18–20 — Threefold command.
 - 1. Go make disciples of all nations.
 - 2. Baptize them.
 - 3. Teach them to observe commands.
- B. Mark 16:15,16.
 - 1. Go to all creation.
 - 2. Purpose to save men by
 - a. Preaching gospel
 - b. Baptizing believers

III. Teaching in letters of early church.

- A. Romans.
 - 1. Universal gospel
 - a. 1:16,17 — Salvation through gospel to Jew and Gentile.
 - b. 3:21–24 — **All** have sinned, **all** can be saved.

- c. 4:11,17 – Abraham, father of the faithful, circumcision and uncircumcision.
- 2. Spread by preaching.
 - a. 10:11–15 – Salvation implies belief implies hearing implies a preacher implies one has been sent.
 - b. 15:18–21 – Aim to preach where the gospel had not been heard.
 - c. 16:25–27 – Manifest to all nations by preaching.
- B. Ephesians
 - 1. 2:11–18 – Note 17. Jesus Christ came to preach to those near and far.
 - 2. 3:8–12 – Grace given to Paul to preach the gospel so church could be example to the world.
 - 3. 6:19 – Paul asks for prayers in his behalf so that he might better make the gospel known (II Thes. 3:1).

IV. Conclusion .

- A. Great Commission
 - 1. Jesus commanded disciples to go, and baptize, and teach followers to observe all.
 - 2. We are followers.
 - 3. Therefore we are to observe all commandments, one of which is the Great Commission.
- B. Gospel is for all.
- C. Gospel is to be spread by preaching.
- D. Each of us is responsible for preaching, sending, or both.

QUESTIONS FOR REFLECTION

- 1. How should Jesus' example for us affect our mission efforts?
- 2. How does the great commission affect us – was it only for the twelve?
- 3. What is the means which God planned for spreading the gospel?
- 4. Find the passages listed within this lesson which show that the gospel is to be preached all over the world.
- 5. What can each of us do to further the evangelism of the world?

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PREPARATION FOR "MOTIVATION FOR EVANGELISM"

1. Can we spread the gospel out of wrong motives? (Philippians 1:15–18).
2. What are some wrong motives?
3. What is one necessary motive in order for our work to be acceptable? (Give scripture).
4. What was Paul's motive for missions in II Corinthians 4:15?
5. What motive is found in Romans 9:3,4?
6. In Ephesians 2:10 we find we are God's instruments for —.
7. There are other motives for missions found in the New Testament. Make a list with the scripture references if possible.

Lesson 4

Motivation For Evangelism

Introduction

Just as the world is composed of all kinds of people, so is the church. Different personalities need different motivations to do the same action. God, realizing this, has given us several motivational reasons to do evangelistic work. Here are some of the Biblical reasons for evangelism.

I. God loves all men and desires their salvation (John 3:16; I Tim. 2:4; II Pet. 3:9).

A. God saves the world through the gospel (Rom. 1:16; Col. 1:20).

B. God uses men to spread the gospel (Rom. 10:13–35).

C. Christians are God's instruments for good (Eph. 2:10).

II. We should evangelize the world so that God might be glorified even more.

A. This was one of Paul's motives for his hard labors (II Cor. 4:15).

B. This is why we are to be the lights of the world (Matt. 5:16).

C. Peter also gives this motive (I Pet. 2:12).

III. We should love all men and desire their salvation.

A. Look at Paul's example (Rom. 9:3,4; 10:1).

1. He had a burning desire for salvation for the Jews.

2. He felt under obligation to preach (Rom. 1:14; I Cor. 9:16,17).

3. We are to follow his example (Philippians 3:17).

B. Look at Jesus' example (Matt. 9:36–38; Luke 19:10).

1. Left glory to come to earth (Philippians 2:5–8).

2. Died on the cross (Philippians 2:5–8; John 15:13).

- C. We cannot love God without loving our fellow man (I John 4:20,21).
- IV. We should love Jesus enough to evangelize the world.
- A. Consider this:
1. If we love Jesus, we will keep His commandments (John 14:15).
 2. To evangelize the world is His commandment. (Matt. 28:18–20).
 3. Therefore, if we love Jesus, we will evangelize the world.
 4. Or, (logically) if we do not evangelize the world, then we do not love Jesus.
- B. We should evangelize the world out of gratitude for His sacrifice.
- V. Evangelism is our responsibility.
- A. We are God's instruments for good works (Eph. 2:10).
- B. The gospel is to be spread by preaching (Rom. 10:13–15).
- C. We could be held accountable if we do not evangelize the world.
1. Ezekiel was responsible to deliver God's message.
 - a. If he did deliver the message, he was free of the guilt of man's blood.
 - b. If he did not preach, he was guilty of the sinner's blood.
 2. As Ezekiel was the watchman for Israel (Eze. 33:7–9), we are the light of the world (Matt. 5:13–16).
 3. Paul stated he was innocent of the blood of all men since he did not shrink from proclaiming the will of God (Acts 20:26; 18:6).
 4. Paul stated he was under obligation to preach the Word (Rom. 1:14; I Cor 9:16,17).
- D. Take Esther's example.
1. God will use us if we are willing.
 2. If we are not willing, He will use others and we will be condemned (Esther 4:13,14).
- E. Apostles preached out of obedience (Acts 5:28,29).
- VI. Conclusion – Whatever the motive, the gospel must be preached.

QUESTIONS FOR REFLECTION

1. Which motive is essential for missions?
2. What are some wrong motives for missions?
3. How can missions done from wrong motives hurt?
4. Is it possible for one to love his neighbor as himself and not be concerned for that neighbor's salvation?
5. Is it possible for one to love Christ and not strive to evangelize the world?

READINGS FOR MOTIVATION FOR MISSIONS

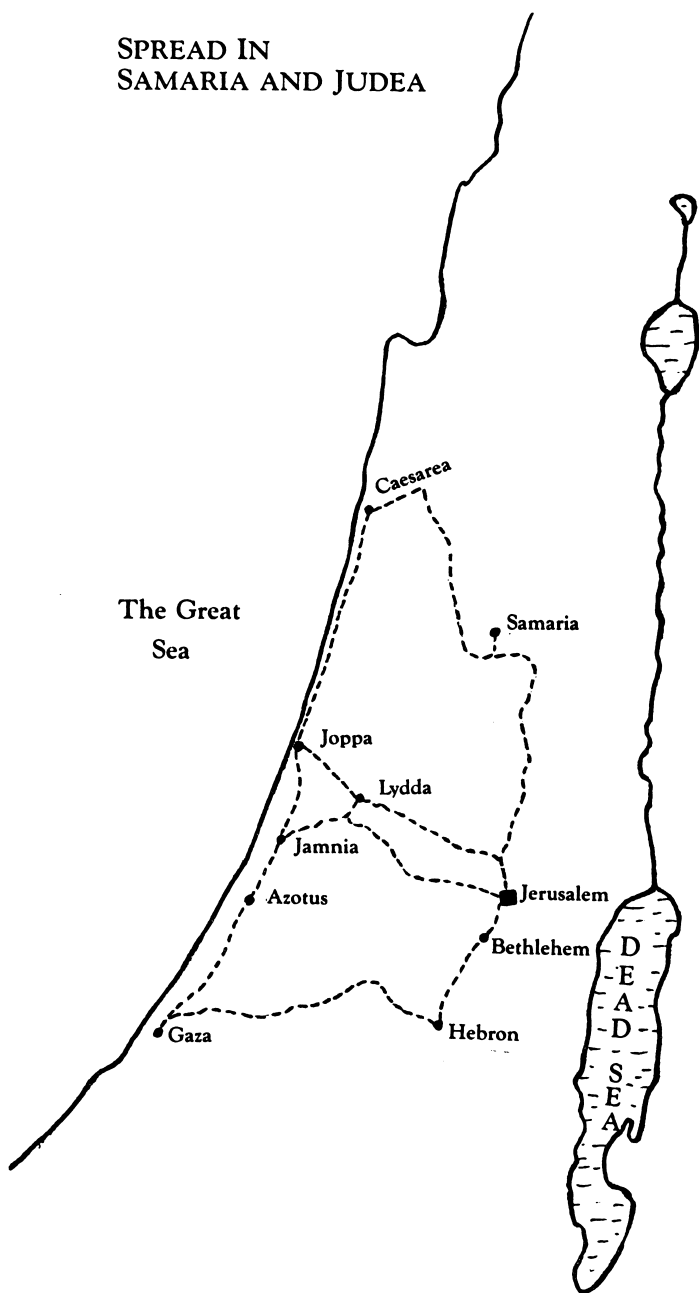
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PREPARATION FOR "THE EARLY CHURCH AND MISSIONS, PART 1"

1. Read the book of Acts and underline with a red pencil every verse that deals with people preaching the word.
2. While reading Acts underline with a yellow pencil every passage which states the church was growing.
3. What was the message being preached by the early church in the New Testament?
Note these scriptures: Acts 8:35,36; I Cor. 2:2; 1:14,16; Acts 18:8; I Cor. 15:1-8.
4. On a map of the Roman world of the first century circle the cities or regions in which Acts says the gospel was preached.

5. On the map of Palestine trace Philip's travels in Acts 8. Also trace in another color Peter's travels in Acts 8,9, and 10.
 6. While reading Acts, make a list of those who helped evangelize the world.
- *Each question in this assignment entails reading the book of Acts. Therefore to save time one should try to do all the questions as one is reading. Since this is a long assignment the student may wish to combine next week's assignment (which also entails reading Acts) with this one and do half of Acts each week.

SPREAD IN SAMARIA AND JUDEA



Lesson 5

The Early Church And Missions — Part 1

I. Message to be preached.

A. To the unbeliever — The gospel (Mark 16:15).

1. The fact that Jesus died for men's sins according to the Scriptures (I Cor. 15:3).
2. The fact that Jesus was buried (I Cor. 15:4).
3. The fact that He was raised on the third day according to the Scriptures (I Cor. 15:4).
4. The fact that He appeared to witnesses (I Cor. 15:5–8).
 - a. Cephas — Peter.
 - b. More than 500, most of whom were living at the time of writing.
 - c. James.
 - d. Paul, himself, who was a hostile witness.

5. Message must have included what people must do to be saved.

a. Example of Peter.

- (1) One case they asked him (Acts 2:37,38).
- (2) Another case he told in his discourse (Acts 3:19).
- (3) Notice both times Peter **exhorts** them to **act** for salvation (Acts 2:40; 3:19).

b. Paul's message to Jesus and Him crucified must have included instruction in the plan of salvation for Crispus, Gaius, and the house of Stephanas were baptized (I Cor. 2:2; 1:14,16; Acts 18:8).

c. Philip "preached Jesus" to the Eunuch, but in this preaching of Jesus, the Eunuch learned of baptism (Acts 8:35,36).

B. To the believers — The commands of Jesus (Matt. 28:20).

1. In Corinth Paul preached the word of God (Acts 18:11).

2. In Ephesus Paul taught daily reasoning with the disciples (Acts 19:9,10).
3. Paul and Barnabas went back to establish congregations (Acts 14:21ff).
 - a. Strengthening.
 - b. Encouraging to remain steadfast in tribulation.

II. Motives for the early church's evangelism.

- A. The motives are the ones that were discussed in Lesson 3.
 1. God's love for men and His desire for all to be saved (John 3:16; I Tim. 2:4; II Peter 3:9).
 2. The glorification of God (II Cor. 4:15; Matt. 5:16).
 3. Their love of men and desire for men's salvation (Rom. 9:3,4; 10:1).
 4. Their love for Jesus (John 14:15; Matt. 28:18–20).
 5. Their gratitude to Jesus.
 6. In obedience to God (Acts 5:28,29).
 7. Good will and love (Philippians 1:15,16).
- B. Some preached out of wrong motives (Philippians 1:15–18).
 1. Envy.
 2. Strife.
 3. Paul is glad that the gospel is being preached even out of wrong motives.

III. Finances.

- A. Some workers were supported full-time.
 1. The apostles in Jerusalem (Acts 6:4).
 2. Paul defends the right of the full-time evangelist to be supported by the church (II Cor. 9:7–14).
- B. Some workers were self-supporting.
 1. Paul at times (Acts 18:1–3; Acts 20:34).
 2. Aquila and Priscilla (Acts 18:1–3).
(They seemed to be leaders wherever they went. I Cor. 16:19; Romans 16:5; Acts 18:24–28).
- C. The gospel seems to have been spread **mainly** by the **rank-and-file members** (Acts 8:4; 15:35).

IV. Extent of the spread of the gospel.

- A. From Pentecost the gospel had a good range of listeners.

1. Points all over the Roman Empire were represented (Acts 2:8–11).
2. Possibly new converts went back to their homes preaching the word. This seems likely in the case of the church at Rome.
 - a. Not established by Paul (Rom. 1:13).
 - b. Likely not established by any other apostles (Rom. 15:20).
 - c. But on Pentecost Jews were there from Rome (Acts 2:9–11).
 - d. Possibly other Christian travelers like Aquila and Priscilla (Rom. 16:3,4,5).
- B. Notice extent of Paul's personal teaching.
 1. Damascus (Acts 9:19ff).
 2. Arabia (Gal. 1:17).
 3. Syria and Cilicia (Gal. 1:21).
 4. His journeys (Acts 13–19).
 5. Illyricum (Rom. 15:19).
- C. Take Acts and underline each verse that speaks of the church growing or the Christians spreading the word.

QUESTIONS FOR REFLECTION

1. What should our message be today in the mission fields?
2. What is the basis for our message?
3. According to I Corinthians 10:13 should one conclude it was to be impossible for us to evangelize the world?
4. Why did the early church evangelize the world while we are not?
5. Who is responsible for the spread of the gospel?
6. How can the gospel be preached to every person in our generation?
7. How did the early church spread the gospel over the known world by the time of Paul's Letter to the Colossians?

READINGS FOR EARLY CHURCH AND MISSIONS — PART 1

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- MOST OF ALL** – Acts of the Apostles.

SPREAD OF THE GOSPEL

***NOTE:** This is a list compiled by the author. This list should **only** be used as a checklist for the list each student is to compile.

Acts 2:9–11

- | | |
|----------------|-------------------------|
| 1. Parthians | 9. Phrygia |
| 2. Medes | 10. Pamphylia |
| 3. Elamites | 11. Egypt |
| 4. Mesopotamia | 12. Libya around Cyrene |
| 5. Judea | 13. Rome |
| 6. Cappadocia | 14. Cretans |
| 7. Pontus | 15. Arabs |
| 8. Asia | |

Acts 8:2

regions of Judea and Samaria

8:26–40

Ethiopia

8:40

Philistine territory; Azotus to Caesarea

9:3

Damascus

Galatians 1:17

Arabia

Acts 9:30

Tarsus

Galatians 1:21

Syria and Cilicia

Acts	9:31	All Judea, Galilee, Samaria
	9:32	Lydda
	9:35	Sharon
	9:38	Joppa
	11:19	Phoenicia, Cyprus, Antioch
	11:20	Cyrene
	13:5	Salamis
	13:6	whole island of Cyprus, Paphas
	13:13	Perga in Pamphylia
	13:14	Pisidian Antioch
	14:1	Iconium
	14:6	Lycaonia, Lystra, Derbe
	14:25	Attalia
	15:6	Phrygian, Galatian
	16:7	Mysia
	16:11	Troas
	16:12	Philippi
	17:1	Amphipolis, Apollonia
	17:7	Thessalonica
	17:10	Berea
	17:16	Athens
	18:7	Corinth
	18:18	Cenchrea
	18:19	Ephesus
	20:4	Asia
	21:3	Tyre
	21:7	Ptolemais
	27:3	Sidon
	28:13	Puteoli
II Corinthians	1:1	throughout Achaia
Romans	15:19	as far as Illyricum
Colossians	1:1	Colossae
	4:15	Laodicea
II Timothy	4:10	Dalmatia
Titus	1:5	Crete
	3:12	Nicopolis
I Peter	1:1	Bithynia
	1:1	Asia
Revelation	2:8	Smyrna
	2:12	Pergamum

	2:18	Thyatira
	3:1	Sandis
	3:7	Philadelphia
Acts 18		Alexandra (John Ryland's Fragment)

PREPARATION FOR "THE EARLY CHURCH AND MISSIONS – PART 2"

1. Make a list of the methods of evangelism used in the New Testament. Support each with scripture reference (book, chapter, verses). (Hint: Start with reading Acts.)

Lesson 6

The Early Church And Missions

— Part 2

(Methods The Early Church Used to Spread The Gospel)

- I. Oral preaching — to crowds. Mark 16:20; I Cor. 1:21.
 - A. Pentecost — Acts 2.
 - 1. Peter
 - 2. Other apostles
 - 3. Large crowd, for 3,000 were baptized.
 - B. At the portico of Solomon (Acts 3:11ff).
 - C. Other examples (Acts 5:42; 8:4,5 — notice multitudes heard Philip — 13:5; II Tim. 4:2).
 - D. Places where preaching was done.
 - 1. By Jesus
 - a. Mountain side (Matt. 5:1).
 - b. Synagogues (Matt. 9:35).
 - c. In a boat by the beach (Matt 13:2).
 - d. In the temple (John 18:20).
 - e. In houses (Mark 2:1,2).
 - f. By the seashore (Mark 2:13; 4:1).
 - g. In desolate places (Mark 6:34,35).
 - 2. By the apostles and early church.
 - a. Pentecost crowd in Jerusalem (Acts 2).
 - b. Portico of Solomon (Acts 3:11).
 - c. In the temple (Acts 5:42).
 - d. In synagogues (Acts 13:5).
 - e. On the river side at Philippi (Acts 16:12,13).
 - f. In the market place (Acts 17:17).
 - g. In school of Tyrannus (Acts 19:1).
 - h. Steps of the barracks of the Roman command (Acts 21:37—22ff).
 - i. Hall of the Roman governor (Acts 23:35—24:2).
 - j. In prison (Acts 28:30,31).

II. Personal Evangelism.

A. Jesus' example.

1. Nicodemus (John 3:1ff).
2. Woman at the well (John 4:6ff).
3. Zaccheus (Luke 19:1–10).
4. Peter, Andrew, James, and John (Matt. 4:18–22).
5. Philip (John 1:43).
6. Matthew or Levi (Matt. 9:9; Mark 2:14).

B. Apostles' and early church's example.

1. Apostles (Acts 5:42 – house to house).
2. Paul in Ephesus (Acts 20:20).
3. Philip and Eunuch (Acts 8:26–40).
4. Cornelius and his relatives and close friends (Acts 10:24ff).
5. Priscilla and Aquila with Apollos (Acts 18:26).
6. Herod Agrippa (Acts 25:26–26:32).
7. Felix (Acts 24:24–27).
8. Praetorian guard (Philippians 1:13).

III. Evangelistic Trips (commonly called missionary journeys).

A. Primary examples are Paul and Barnabas.

1. First called by the Holy Spirit (Acts 13:1ff).
2. To start the second trip, Paul suggested to Barnabas to visit previous cities. (Acts 15:36ff).
3. Paul and Barnabas split over John Mark dispute (Acts 15:37).
 - a. Paul and Silas went to Syria and Cilicia.
 - b. Barnabas and Mark went to Cyprus.

B. Philip also seems to have taken a shorter journey from Samaria to Caesarea (Acts 8:5,40).

C. Note that except for Philip's journey of which we know little, the journey was accomplished by a group and not individual families to one area.

1. Paul, Barnabas, and John Mark (Acts 13:2–5).
2. Paul and Silas (Acts 15:40).
 - a. Soon Timothy joined them (Acts 16:1–5).
 - b. Probably Luke joined them. At least the writer of Acts uses "we" to describe the ones on the journey (Acts 16:11ff).
3. Barnabas and John Mark (Acts 15:39).

D. There were two purposes on the journeys.

1. To preach to the unsaved and establish congregations.
 - a. On the first trip Paul and Barnabas retraced their steps except for Cyprus (Acts 14:21–26).
 - b. Notice here Paul and Barnabas appointed elders for these congregations.
 - c. Evidently quite some time has elapsed (Gal. 2:1ff. with Acts 13,14,15).
 - d. The second journey was planned to revisit previous congregations (Acts 15:36).
 - (1) Paul went to congregations on mainland (Acts 15:40).
 - (2) Barnabas went to Cyprus (Acts 15:39).

IV. Literature and letter writing.

A. Paul is the prime example here.

1. He wrote thirteen letters which bear his name and which we have today.
 - a. Nine of these were to churches or churches in a region.
 - b. Four were to individuals.
2. Possibly he wrote Hebrews.
3. Evidently Paul wrote several other letters which we do not have today.
 - a. There evidently was another letter to the Corinthians (I Cor. 5:9,10,11).
 - b. There was a letter written to the Laodiceans (Col. 4:16).

B. Peter and John also wrote other letters.

C. James and Jude wrote letters.

D. These letters were written to deal with problems within the early church and strengthen these congregations.

E. These letters were to be shared with other congregations (Col. 4:15,16).

QUESTIONS FOR REFLECTION AND DISCUSSION

1. What were the four major methods of evangelism used by Jesus and the early Christians?
2. Name the types of places where public preaching was done in those days.

3. Was Jesus a personal worker? What should this mean to us?
4. What are some examples of personal work in Acts?
5. How many missionary journeys are recorded in Acts?
6. What were the purposes of these journeys?
7. What evidence do we have that the apostles and early Christians knew the value of the "printed" page?
8. What method/methods should the church use today in spreading the gospel?

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- MOST OF ALL** — Acts of the Apostles.

PREPARATION FOR "A HISTORY OF MISSIONS FROM 100 A.D. TO THE REFORMATION"

1. Using an encyclopedia look up these people and notice what they did, how they worked, and compared their methods to the New Testament.

- a. Ulfilas**
- b. Martin, Bishop of Tours**
- c. Boniface**

Lesson 7

A History Of Missions

— 100 A. D. To The Reformation

NOTE: In this lesson a history of missions from 100 A.D. to the Reformation is given. In these cases neither all of the methods used by these people nor all of their teachings are advocated, but one should look at the history of these people with the goal to learn from the places where they were right and profit by negative examples from their mistakes.

I. 100–313.

A. Extension. (NOTE: The use of a map will help in this lesson).

1. Became strong in
 - a. Syria — Ignatius, Justin, Eusebius, Jerome
 - b. Egypt
 - c. North Africa
2. Existed in
 - a. Edessa (modern Urfa)
 - b. India (by Pantaenus in 190 A.D.) claims to have found Christians with Hebrew Matthew.
 - c. Gaul — Irenaeus
 - d. Germanic tribes
 - e. Great Britain
 - f. Spain — Spoken of by Clement and Irenaeus.

B. Growth and influence.

1. Justin (103–165) “There is no people, Greek or Barbarian or any other race ... among whom prayers and thanksgiving are not offered in the name of the crucified Jesus, to the Father and Creator of all things.”
2. Tertullian (160–240) “We are but of yesterday, and yet

we already fill your cities, islands, camps, your palace, senate, and forum.”

3. Origen (185–251) “And considering how, in a few years and with no great store of teachers, in spite of the attacks which have cost us life and poverty, the preaching of that Word has found its way into every part of the world ... doubtless it is a work greater than any work of man.”

C. During this time there were 10 persecutions from 64 A.D. by Nero to 303 A.D. by Diocletian.

II. Period of Early European Missions (313–800).

A. Conversion of Constantine brought internal injury to church.

1. Theological controversy led to loss of mission.
2. Elaborate, external worship came to the forefront of interest.

B. This was a time of missions by a few individuals, but not by the whole church.

1. Ulfilas (311–388) – Ulfilas, whose name means “the little wolf,” was the son of two Christian captives taken by Goths in their raids on Asia Minor. When he was about 20 years old, he was taken by the gothic king on an embassy to Constantinople. Here he became a Christian scholar. After a 10-year stay in Constantinople, he returned to the Gothic people as a missionary. While working as a missionary, he reduced the Gothic language to writing and then translated the Bible into this language. He did leave out Samuel and Kings since he felt the Goths were warlike enough without reading these books!

2. Martin, Bishop of Tours (316–396) – Although Gaul had been a Christian region in the time of Irenaeus (130–200), when the Franks invaded this region it fell into paganism. The main missionary to this region was Martin, Bishop of Tours. His parents were pagans and since his father was a military officer, Martin entered the military to fulfill a requirement which rendered this occupation hereditary. Later he became a Christian, left the military, and became a missionary to Gaul. He still

used his military nature to lead an army of monks throughout the region destroying idol temples, groves, and gods. Even in light of this, people considered him to be wise, gentle, and courageous.

3. Boniface (680–754) – This monk of noble birth has been termed the greatest of all missionaries in the dark ages. His name was Wynfrith of Crediton until changed to Boniface by the Pope. (He is not to be confused with the popes of the same name.) At age 40, he became a missionary to the Frisians in Holland. There is little record of his work at this time.

He is mainly remembered for his work among the people of Germany. There in 724 he felled the sacred oak of Thor. This tree was the chief object of the superstitious populace. When lightning did not strike Boniface for doing this, the people were converted. At this time if the ruler became a Christian, then all the people became Christians.

Later Boniface became more of an administrator of the Catholic Church. He built monasteries, schools, and convents. After this in his old age, he once again left to be a missionary to the still pagan Frisians. A year later in 754 he was killed by a group of angry pagans.

C. Rise of Islam.

1. They took over Eastern Roman provinces, Syria, Mesopotamia, Persia, Asia Minor, Egypt, North Africa, and Spain.
2. They were defeated at Tours.
3. This defeat saved Europe from Moslem rule.

III. Middle Ages (800–1517).

A. Extension.

1. Denmark, Sweden, Norway.
2. Iceland, Greenland.
3. Bulgaria, Russia.

B. Crusades – Major effects of the Crusades (1095 – mid 1400's).

1. Led to an acquaintance and understanding between people of East and West.
2. Introduced ancient Greek culture to Europe.

3. Commerce expanded, bringing wealth to Europe.
 4. Brought about a closer relation between laymen and clergy.
 5. Helped to spread Christianity.
- C. The Monastic Orders .
1. Arose in Egypt in 3rd century A.D. by Paul the Hermit and others moving to desert under Decian's persecution.
 2. Four main groups.
 - a. Benedictines – promoted education and literature.
 - b. Franciscans – named after Francis of Assissi.
 - (1) They went two by two into several countries.
 - (2) Francis marched through the Muslim army and was spared by the Sultan and allowed to preach.
 - c. Dominicans – agents for the Pope in uprooting the Albigenes of France and started the Inquisition.
 - d. Jesuits – to go anywhere and undertake any task at the command of their superior.

IV. Summary and Conclusion .

During these 1400 years, Christianity (in the broadest sense of the term) expanded to limits unknown before this time, conquered the mighty Roman Empire, and yet in this expansion and victory it lost its original spirit and obedience. Over the course of these years, some men who were misguided but greatly dedicated tried to take Christianity to a pagan world. We can learn from the dedication of these men and also profit by not committing their mistakes.

QUESTIONS FOR REFLECTION AND DISCUSSION

1. How did the conversion of Constantine actually harm the church rather than help it?
2. What was one good, positive lesson we can learn from Ulfilas' method?
3. Do you agree with the philosophy behind the actions of Martin and his army of monks?
4. List some methods Boniface used to expand the Catholic church in Germany.
5. What were some effects of the Crusades?
6. Do you think there was a relationship between the persecu-

- tion in the early church and the spread of the gospel? (Acts 8:1f).
7. What should we learn from that relationship?

READINGS FOR A HISTORY OF MISSIONS FROM 100 A.D. TO REFORMATION

- Glover, Robert H. **The Progress of World-Wide Missions**. New York: George H. Doran Co., 1925. especially pp. 23–95.
- Kane, J. Herbert. **A Global View of Christian Missions**. Grand Rapids: Baker Book House, 1971. especially pp. 3–99.
- Latourette, Kenneth Scott. **A History of Christianity**. New York: Harper & Brothers, 1953.
- Neill, Stephen. **Christian Missions**. Grand Rapids. Wm. B. Eerdmans Publishing Co., 1964.

PREPARATION FOR “A HISTORY OF MISSIONS FROM THE REFORMATION TO THE RESTORATION”

1. Using an encyclopedia look up these people and notice what they did, how they worked, and compare their methods to the New Testament.
 - a. Francis Xavier
 - b. Von Welz
 - c. William Carey
2. By reading in Glover or Kane about this period, find out the Reformers' general attitude toward missions.

Lesson 8

A History Of Missions From The Reformation To The Restoration

I. The Early Reformation Era.

A. Early reformation leaders had no interest in missions.

1. Factors for the lack of interest in missions.
 - a. Fighting Catholics for existence.
 - b. Divisions among themselves.
 - c. Not in touch with the outside world. Spain and Portugal, who were both Catholic, controlled the sea.
2. John Calvin (1509–1564) thought missions were the worry of the state and not the church.
3. Von Welz, an Austrian baron tried to stir a zeal for missions starting in 1664.
 - a. He wrote a series of pamphlets in which he set forth the missionary duty of the church and called for two things.
 - (1) The formation of an association for the extension of the gospel.
 - (2) The establishment of a college to train missionaries.
 - b. He put forth three questions that each of us should consider.
 - (1) “Is it right that we, evangelical Christians, hold the gospel for ourselves alone, and do not seek to spread it?”
 - (2) “Is it right that in all places we have so many students of theology, and do not induce them to labor elsewhere in the spiritual vineyard of Jesus?” (For “students of theology” we should substitute ministers of the gospel, students in Christian colleges, and church members.)

- (3) “Is it right that we spend so much on all sorts of dress, delicacies in eating and drinking, etc. but have hitherto thought of no means for the spread of the gospel?”
- c. He was denounced by the “best” men of the clergy by being called a dreamer, fanatic, hypocrite, and heretic. They argued that it was absurd and wicked to cast the pearls of the gospel before the heathen dogs.
 - d. He went as a missionary to Dutch Guiana, but fell to the inhospitable climate and bad conditions and died.
- B. Francis Xavier (1506–1552) – Xavier was an associate of Loyola, the founder of Jesuit order. As a member of the Jesuits, Xavier became a missionary to the Far East. He first worked in Southern India, then in the Malay Peninsula, and finally in Japan. He died while trying to get into China. Xavier’s is truly a tragic story. He worked long and hard for Christ, but had a gross misconception of true Christianity. His motto was “to the greater glory of God.” His method was first to give a translation of the Lord’s Prayer, the Apostles’ Creed, and the Ten Commandments. These he would teach to young boys and instruct them to teach the older people. He was highly ritualistic. Citing the creed, praying, and baptism of adults and infants were all the things needed for salvation in his eyes. Therefore he “converted” many. He is said to have commented, “I make Christians”. During 10 years of mission work, he preached in 52 different kingdoms, traveled 9,000 miles, and baptized 1,000,000 people. He had a great zeal for his work.

II. Later Reformation Era.

A. Danish – Halle Mission to India.

- 1. A school was set up for missionaries in Halle.
- 2. Two were sent to India in 1705.
 - a. Bartholomew Ziegenbalg and Henry Plutschau were the ones sent.
 - b. Ziegenbalg translated the New Testament into Tamil, the native language of the people.
- 3. Schwartz – 48 years mission to India.
 - a. He began his work in 1750.

- b. He mastered several of the native languages and the Hindu mythology.
 - c. He founded many chapels and schools.
 - d. He was loved and trusted by all the natives.
- B. Zinzendorf (1700–1760) and the Moravians.
 - 1. This group was founded in Bohemia in the 1400's.
 - 2. Sparked by Zinzendorf they started with work to Greenland and the West Indies.
 - 3. Later they extended their work to Central and South America, Labrador, Indians of the United States and Alaska, South Africa, Australia, and Tibet.
 - 4. In 1960 one in every 92 became a missionary.
 - 5. There are 3 times more members in foreign lands as there are at home.
- C. Missions to American Indians.
 - 1. Roger Williams (1606–1683) – He published an Indian-English handbook.
 - 2. John Eliot (1604–1690) – He translated the Moheecan Bible which was first printed in America.
- D. Father of Modern Missions.
 - 1. William Carey (1793–1834) of England.
 - 2. As the result of his sermon on Isaiah 54:23 the first Baptist Missionary Society was formed.
 - 3. He was the first missionary sent to India by a society.

QUESTIONS FOR REFLECTION AND DISCUSSION

- 1. Did the individuals involved in missions during this period follow the example of the early church?
- 2. Why were missions of so little concern to the Reformers?
- 3. Do Von Welz's three questions apply to us today? How?
- 4. List the incorrect characteristics of the men studied.
- 5. List the correct characteristics of the men studied.

READINGS FOR HISTORY OF MISSIONS FROM THE REFORMATION TO THE RESTORATION

Glover, Robert H. *The Progress of World-Wide Missions*. New York: George H. Doran Co., 1925. especially pp. 23–95.

- Kane, J. Herbert. **A Global View of Christian Missions.** Grand Rapids: Baker Book House, 1971. especially pp. 3–99.
- Latourette, Kenneth Scott. **A History of Christianity.** New York: Harper & Brothers, 1953.
- Neill, Stephen. **Christian Missions.** Grand Rapids. Wm. B Eerdmans Publishing Co., 1964.

PREPARATION FOR “THE RESTORATION AND MISSIONS FROM THE BEGINNING TO 1906”

1. Find a book on the history of the Restoration and read about the American Christian Missionary Society.
2. Read any you can about missions of the churches of Christ from the beginning of the Restoration until 1906.
3. Try to find information on such men as J.J. Trott, R.W. Officer, Juleo DeLaunay, and J.M. McCaleb.
4. After studying this period, what was the general attitude toward missions among the churches of Christ?

Lesson 9

The Restoration And Missions From The Beginning To 1906

- I. Early Restoration, Beginning—1849.
 - A. Foreign work (outside United States and its territories)
 - 1. Little if any foreign mission work was done.
 - 2. The church was so small it was financially unable.
 - 3. The church was more concerned about evangelizing the denominations of the U.S. so that unity could be obtained.
 - B. Within the United States.
 - 1. The church itself was a mission field.
 - 2. Three Kentucky congregations supported John T. Johnson to work in Kentucky in 1842.
- II. Diversified Restoration 1849—1906.
 - A. Work done by those who supported missionary societies.
 - 1. American Christian Missionary Society organized in 1849 in Cincinnati, Ohio.
 - a. No Biblical authority.
 - b. Supporters said that it was expedient.
 - c. Controversy led to eventual split.
 - d. Most denominations had societies. Similar to the children of Israel wanting a king (I Sam. 8:19,20).
 - 2. Work supported by A.C. M.S. in its first decade.
 - a. Jerusalem.

The first foreign mission work done by the ACMS was the mission to Jerusalem. Dr. Thomas Barclay of Virginia and his family made two visits to Palestine. The first was in 1850—1854. After baptizing 12 people during his first year in Jerusalem, Barclay upon hearing of 600 people who wanted to become Chris-

tians went to Bethlehem. There he set up a school and a hospital both of which failed. After losing in a land deal and having baptized 22 persons in three years, Barclay returned in disappointment. A second visit was made in 1858–1860. Due to hardships in the field and the outbreak of the Civil War at home, the Barclays were forced to return.

b. Africa.

A second work was attempted in Africa. The missionary in this case was Alexander Cross, a liberated slave from Kentucky. Cross and his family left the States in November 1853. Not long after his arrival in the field Cross and his son died of a fever. At this point the work ended.

c. Jamaica.

In January 1858 J.O. Bearslee and his wife left for Jamaica. After only 10 months of work, eighteen had been baptized. This work was encouraging and was thought of as a stepping to Africa. In 1863 Bearslee was planning to return the next spring.

d. Nova Scotia.

In the same year W.W. Eaton left for Nova Scotia. Within 15 weeks he had baptized 47 people. The church was quickly self-sustaining. In 1859 Eaton was forced to return and William Patterson was sent in his place. By October 1859 Patterson had baptized 37 more people.

e. Kansas.

In the late 1850's John Kane was sent to Kansas to do mission work. His work was designed so that he spent half of his time in Kansas and half in Independence, Missouri.

3. After the Civil War no real hope for unity among those who had split over society was in sight.

4. Now this lesson will look only at non-society elements in the Restoration.

B. Work done by those who did not support the missionary societies.

1. Work done within the United States or its territories.

a. Cherokee Mission Work.

- (1) J.J. Trott was supported by three Tennessee Congregations, one of which was the congregation at Franklin College.
 - (2) He was sent to the Cherokees in Arkansas in the late 1850's.
 - (3) R.W. Officer was supported by the church at Fainville, Texas in 1880 to go to the Cherokees in the Oklahoma territory.
 - (4) In 1882 the Paris, Texas congregation took over the support of Officer.
 - (5) In 1888 there were 56,000 Indians in "Indian Territory" composed of Choctaws, Cherokees, Creeks, Chickasaws, and Seminoles.
 - (6) Of the 56,000 about 900 were Christians due largely to Officer's efforts.
- b. Much work was being done within the States where the church had few, if any, congregations.
- (1) Tent meetings were held in towns to establish congregations.
 - (2) Dedicated evangelists were at work. One good example of many is Brother E.C. Fuqua. At a time when his wife was sick he left his native Georgia to establish the work in Colorado. He left without support and supported himself while preaching and establishing the church in Boulder, Colorado.
 - (3) Public Bible readings were held in California. Evidently these readings attracted many and as a result many were converted.
2. Work done in foreign fields.
- a. Little, if any, work was done in foreign fields before 1880.
 - b. Paris, France.
Juleo Delaunay, a former Roman Catholic priest, was sent there in 1880.
 - (2) In 1892 at his death there was a congregation of 400 in Paris.
 - c. Turkey.
In 1889 Azariah Paul and his wife were sent to Turkey. Paul was a native of eastern Asia Minor. He had come to the U.S. to go to school. While receiv-

ing his education at the College of the Bible in Lexington, Kentucky, he preached in the summers to a colony of Armenians in Worchester, Massachusetts. The work in Turkey ended in 1893 at the death of Paul.

d. Japan.

W.K. Azbill of Indianapolis and J.M. McCaleb of Hickman County, Tennessee were sent to Japan in 1892. McCaleb received his support by several congregations in Tennessee. Though Azbill served until 1897 McCaleb spent a lifetime in the work there. He stayed there until 1942.

e. Other foreign fields before 1906.

(1) For a list of these works and the workers, see the appendix, numbers 1–45 (Elkins, 1974: 94, 95).

(2) At the end of the year in 1906, we had 12 foreign missionaries in the field.

f. Four criticisms of mission work by the brethren before World War II are given by Earl West.

(1) We should do work at home before doing foreign work.

(2) Foreign missionaries desire too much glamour and publicity.

(3) Foreign missionaries take “sight-seeing trips” at the expense of the church.

(4) The results per dollar hardly measure the results at home per dollar. Therefore, it is too expensive (West, 1950:457–459).

QUESTIONS FOR REFLECTION AND DISCUSSION

1. Why was little foreign work done among those in the early Restoration?
2. What was the American Christian Missionary Society and what was wrong with it?
3. What was one good idea that was evident in ACMS effort to evangelize Africa? (Hint: The answer is found in their choice of missionaries.)

4. What were some early methods used to evangelize the fields in the U.S.A.?
5. Discuss the fallacy behind each of the four common criticisms of early mission work as Earl West summarized them.

READINGS FOR THE RESTORATION AND MISSIONS FROM THE BEGINNING TO 1906

- Elkins, Phillip Wayne. **Church-Sponsored Missions**. Austin: Firm Foundation Publishing House, 1974.
- Humble, Bill. **Story of the Restoration**. Austin: Firm Foundation Publishing House, 1969. pp. 37–43.
- “The Missionary Society Controversy in the Restoration Movement (1823–1875).” Ph.D. Dissertation, State University of Iowa, 1964.
- West Earl, **The Search for the Ancient Order**. Vol. 1. Nashville: Gospel Advocate Co., 1965. pp. 127–227.
- **The Search for the Ancient Order**. Vol. 2. Indianapolis: Religious Book Service, 1950. pp. 45–72, 457–459.

PREPARATION FOR “THE RESTORATION AND MISSIONS FROM 1906 TO 1957.”

1. Reading anything you can find which deals with J.M. McCaleb.
2. Find out the ideals set forth by the brethren of this period both for the sending congregation and for the congregation in the field.
3. Make a list of books, articles, and other works which tell of the work done between 1906 and 1957.
4. What one event of this period prompted interest in missions more than any other? Why?

Lesson 10

The Restoration And Missions From 1906 To 1957

I. Froeign work from numerical viewpoint.

A. Year	Missionaries	Members	Ratio
1906	12	159,658	1 to 15,304
1916	16	317,937	1 to 19,871
1926	33	433,714	1 to 13,142
1946	46	682,172	1 to 14,829
1953	229	1,500,000	1 to 6,550
1959	404	2,007,750	1 to 4,969
1967	724	2,350,000	1 to 3,383
1970	911	—	—
1973	1,623	2,500,000	1 to 540
1976	1,296	—	—
1979	699	—	—

B. Note the great increase in mission work after World War II.

C. The reason for this is that World War II took the U.S.A. out of isolation from the rest of the world.

D. Notice the sharp decline in mission work after 1973.

E. Possible reasons for this decline.

1. Financial set backs within the United States due to the energy crisis and rising interest rates.
2. A sense of growing national isolationism among the citizens of the United States.
 - a. A reaction to Vietnam War.
 - b. A reaction to the Iranian hostage crisis.
 - c. A reaction to economic factors mentioned above.

II. Mission Organization.

A. Ideals for home congregation.

1. McCaleb contended a congregation should plan a mission program, select a missionary, and support the missionary.
2. In the 1920's the idea was that congregations should train, oversee, and fully support their missionaries.
3. A congregation should support one man fully rather than several partially.

B. Practices of home congregations.

1. Instead of the home congregation producing missionaries, most of time missionary prospects come to the idle congregation.
2. Instead of a congregation helping a prospect seek funds, a friend of the prospect would act as a "treasurer" and prominent men of the brotherhood would "endorse" the prospect.
 - a. Don Carlos Janes was keeping books on funds for several missionaries in 1914.
 - b. He became a "one-man missionary society."
3. Later in the twenties, congregations began sponsoring a missionary and appealing to other congregations to help.
 - a. Brotherhood publications were used.
 - b. By the 1950's sponsoring was firmly established.

C. Ideals for the foreign congregations.

1. McCaleb, from 1911 stressed that the foreign work should be self-supporting from the start.
2. Congregations in the field should not be "served endlessly by American missionaries and American dollars."
 - a. This limits the missionary.
 - b. This keeps the foreign work in babyhood.
3. A second ideal was that the missionaries are to Christianize the world and not to Americanize it.
 - a. Not to change their customs to American customs.
 - b. Change customs only as Biblical moral principle demands.
 - c. We would not want a foreigner to come here and tell us how to live in matters of opinion.

D. Actual practice on the foreign field.

1. Many church buildings were built by Americans for foreign congregations.
 - a. This was to "make the work indigeous."
 - b. The plea for funds for buildings was the most frequent appeal from missionaries.
2. American dollars went to the support of national preachers.
 - a. Individual members in the U.S.A. might support one preacher.
 - b. Congregations in the U.S.A. might support national preachers.
3. Usually elders were never appointed in the foreign field.
 - a. Only one foreign country prior to 1957 had elders.
 - b. This is against the New Testament example.
 - (1) Paul and Barnabas, after preaching in Derbe, returned to each city they had visited on their first journey. In these visits they encouraged the church and appointed elders in **every** church (Acts 14:23).
 - (2) Titus was to appoint elders in **every** city (Titus 1:5).
 - c. When leadership training was provided, it was to train ministers — not elders.
4. Benevolent efforts were widely attempted.
 - a. Little time was spent in defining the purpose or method to be use.
 - b. Many times these efforts destroyed the recipient's character.
 - (1) Although not intended, begging was encouraged.
 - (2) Betty Choate in her book **First Steps in Faith** describes how natives in Pakistan would play one religious denomination against another just to get anything they could. These denominations would more or less quit preaching and give away food, clothing, etc. This encouraged the natives to be beggars.
 - (3) In almost every work in the more poverty stricken countries we must be careful not to support "Christians" who only want free meals.
 - c. We must be careful not to over-react, and therefore not do any benevolent work.

- (1) Paul and Barnabas took money from the Antioch congregation to Judea during a famine (Acts 11:27–30).
- (2) Paul took up a collection for the saints in Jerusalem (I Cor. 16:1–3).
- (3) We must be sure of the need and use caution.

QUESTIONS FOR REFLECTION AND DISCUSSION

1. What were the ideals for the home congregation?
2. Were these ideals in accord with Scripture?
3. What were the actual practices of the home congregations?
4. What were the ideals for the foreign congregations?
5. Were these in accord with Scripture?
6. What were the actual practices in the field?

READINGS FOR “THE RESTORATION AND MISSIONS FROM 1906 TO 1957”

- Elkins, Phillip Wayne. **Church-Sponsored Missions**. Austin: Firm Foundations Publishing House, 1974.
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- **The Second Lubbock Lectures**. Lubbock, Tx.: Dennis Bros., n.d.

PREPARATION FOR “THE RESTORATION AND MISSIONS FROM 1957 TO PRESENT PART 1”

1. While reading Elkins, make a note of the missionary practices which were used by the churches of Christ in this period.
2. Make a list of missionaries of this period and where they served.
3. State the ideal as set forth for the sending congregation.

Lesson 11

The Restoration And Missions From 1957 To Present — Part 1

- I. Ideals for home congregations in this period.
 - A. A congregation should select, train, fully support, and oversee a missionary.
 - B. An alternative, in case the congregation cannot fully support the missionary, is for the congregation to assume partial support and ask for other congregations to help financially.
 - C. White Station Church of Christ in Memphis, Tennessee, can serve as an example of a congregation striving to meet the ideal.
 - 1. The elders appointed eight men to serve as a missions committee.
 - 2. Each committee member read books on missions and gave a report on the books at a weekly class.
 - a. One hour was spent on book reports.
 - b. A second hour was spent on discussion, evaluation of present practices, and future plans.
 - 3. After they agreed on what was needed to be done by the congregation, potential missionaries were asked to fill out a questionnaire prepared by the committee.
 - 4. The screened candidates were interviewed personally.
 - 5. Candidates were chosen and trained.
 - a. They were trained at Harding Graduate School.
 - b. They were trained by doing local work with the congregation.
 - 6. The families were sent and reports were to be sent to the congregation at a frequent interval of time.

II. Other Practices.

- A. The Faith Corps sponsored by the West Islip, New York congregation.
 - 1. It was similar to the Peace Corps.
 - 2. Workers were not fully supported by the West Islip congregation though that congregation acted as the sponsoring congregation for each worker.
 - 3. Each worker was responsible to the elders of the West Islip congregation.
- B. World Radio – West Monroe, Louisiana.
- C. Congregations accepted sponsorship of a geographical area.
- D. A congregation would oversee a mission school.
- E. Sometimes a mission school would be planned and operated without a congregation either supporting or sponsoring it.
- F. Big name leaders acted with little or no congregational supervision.
- G. Missions were planned by college groups instead of being planned by congregations.
- H. Foundations such as Nigerian Christian Schools were set up.
 - 1. This work is supported by individuals.
 - 2. Powerful influence – Some congregations have asked this foundation what to do before they act.

III. Results of the missionary practices.

- A. As a result of untrained congregational leaders, unprepared and irresponsible people were sent to the field.
 - 1. One missionary to Europe was frequently drunk.
 - 2. Another missionary cursed worse than “any man in the Navy or Marines.”
 - 3. Another being unhappy in his field left his family for another woman.
 - 4. One family, due to their health, had to return before their belongings arrived on the field.
 - 5. One missionary offered watches as prizes to the African ministers who baptized the most people.

(These examples are recorded in Elkins, 1974:47,48).
- B. Naturally many funds were wasted.

IV. Summary and conclusions.

- A. The ideal for the home congregation is essentially the same as the ideal set forth in the previous generation.
 - 1. The home congregation should select, train, and support its missionary.
 - 2. An alternative (in case one congregation is unable to fully support the work by itself) is for one congregation to assume partial support and ask others to help financially.
- B. We have used other practices. Some of which were scriptural while others were not.
- C. Often due to human errors or ignorance our results were not very desirable.
 - 1. More training of missionaries and congregations in the field of mission work is needed to avoid costly mistakes.
 - 2. The answer is not merely to do nothing for fear of committing errors.
 - 3. The answer is better training and planning.

QUESTIONS FOR REFLECTION AND DISCUSSION

- 1. State the ideal as set forth for the home congregations.
- 2. Why is this the ideal?
- 3. Is this ideal in accord with scripture?
- 4. Is the alternative (the case where the congregation cannot fully support the missionary) in accord with scripture?
- 5. Evaluate the method which White Station used to meet the ideal.
- 6. How could it be improved?
- 7. How could it improve your current efforts at world evangelism?
- 8. Evaluate individually the other practices listed.
 - a. Are they practical? or will they get the job done?
 - b. What can be the result of their use?
 - c. Most importantly, are they scriptural?
- 9. Discuss how each of the "results of missionary practice" could have been avoided.

READINGS FOR “THE RESTORATION AND MISSIONS FROM 1957 TO PRESENT – PART 1”

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Elkins, Phillip Wayne. **Church-Sponsored Missions.** Austin: Firm Foundation Publishing House, 1974.

Rice, Ira Y., Jr. **We Can Evangelize the World.** Nashville, Tn.: Williams Printing Co., n.d. pp. ix–xx, 1–49.

Simpson, Mrs. John P. **READY, SET, GOspel.** Winona, Ms.: J.C. Choate Publications, 1972.

Waddey, John. **The Great Commission and You!** Winona, Ms.: J.C. Choate Publications, 1972. pp. 49–62.

PREPARATION FOR “THE RESTORATION AND MISSIONS FROM 1957 TO PRESENT – PART 2”

1. What were some of the missionary methods used in the field according to Elkins?
2. Make a list of bad practices and tell how they are bad.
3. Make a list of good practices and tell how they are good.
4. Evaluate the ideal set forth for the congregation in the field.

Lesson 12

The Restoration And Missions From 1957 To Present — Part 2

I. Missionary Methods in the Field.

A. The ideal again is for self-supporting, self-governing, and self-extending foreign congregations.

B. Actual practices.

1. American dollars continue to support national preachers.
 - a. In 1965 Jack McKinney reported that no European (Continental) churches were self-supporting.
 - b. In the Philippines after 40 years of work, not one of the 163 congregations fully supported its own minister.
 - c. A work in South India begun in 1963 was asking support for 100 national preachers in 1964.
 - d. Twenty nine of 40 missionaries said national churches would not pay their ministers the amount they received from Americans. (Elkins, 1974:63,64)
 - e. Support of nationals was not always temporary.
 - (1) Howell found some who had been supported for 20 to 25 years (Howell, 1971:116,117).
 - (2) 75% of missionaries felt it would be 10 years before the churches in their country would support their own preacher (Howell, 1971:118).
 - (3) 96% had no definite target date for national preachers to be supported by nationals (Howell, 1971:122).
2. National preachers were brought to the U.S. for training.
 - a. More often than not they never returned to serve Christ in their own country.

- b. Even if the preacher returned, often problems arose so that he became ineffective among his own people (Howell, 1971:103).
 - c. Cost of each South African who returned to his country to serve was \$60,000.
 - (1) Only six of 22 South African natives who came to the States to be trained ever returned.
 - (2) This is the reason for the high costs per man that returned (Elkins, 1974:65).
 - d. One national preacher who was brought to the U.S. to help raise funds raised his income from \$60 a month to \$600 a month, when he saw the wealth of the U.S. congregations (Elkins, 1974:64).
 - e. Some nationals have come to the U.S. and returned to faithfully serve their country and Christ.
3. Conclusions on national preachers.
- a. National preachers if faithful and trained in the Bible can reach the people of their country better than a foreigner can.
 - b. Usually national preachers are more economical in support.
 - c. While some return after being trained in the U.S., many have not in past times. Often when they do return they are not as effective. Also most that return return with higher salaries. Therefore, if possible, training should be done in the field.
 - d. To help eliminate the perpetual temporary support of many national preachers, congregations in the U.S. should set definite target dates for removal of U.S. support of national preachers.
4. American dollars still continued to erect church buildings for nationals.
- a. These are some reasons given by missionaries.
 - (1) To "give the work a sense of respectability and security."
 - (2) To "put the program on a solid basis."
 - (3) To "help us grow."
 - (4) To "compete with denominations with nicer buildings."

- (5) To "let people know who we are and hold us together."
- b. Results:
 - (1) After several years buildings are empty with no Christians or missionaries.
 - (2) Nationals sometimes resent the "American" building.
 - (3) After several years the nationals still cannot afford the utility bills.
- 5. Schools were built with American funds.
 - a. Students receive part-time jobs which pay better than local wages.
 - b. Ibaraki Christian College.
 - (1) 90% of the student body was non-Christian.
 - (2) 40% of the faculty was non-Christian.
 - (3) In 1966 over \$125,000 was sent from the U.S.
 - (4) Of a student body of 1,500 in 1965, three planned to be ministers, four did in 1966, and only one in 1967 (Elkins, 1974:69,70).
- 6. Hospitals were built with U.S. funds.
 - a. One director said, "It is a great act of mercy, but not really a means of evangelism."
 - b. In the same place in three years only one person had become a Christian as a result of the hospital (Elkins, 1974:70).
- 7. Missionaries acted as "little bishops" over the national churches.
 - a. One national minister for 14 years who knew 17 languages still continued to work under the watchful eye of the missionary.
 - b. In only six of 66 countries were elders appointed by 1967 (Elkins, 1974:71,72).
 - c. Some missionaries will not work under national churches with elders (See Dr. Gurganus' article in the Abilene Lectures in 1971).
 - d. Reasons for this attitude.
 - (1) Superior economic position.
 - (2) Result of training and experience.
 - (3) To keep doctrinal, moral, and organizational purity.

- (4) Possibly from Paul and other apostles' examples.
The fallacy here is that Paul and the other apostles were inspired and missionaries today are not.
8. Missionaries continued to live as Americans in the field.
 - a. This was partially due to a lack of training in the culture of the nationals.
 - b. One stated that if they lived as Americans they would identify with the wealthy class which was their primary concern.
 - c. Some missionaries to Africa would not accept black Africans into their homes (Elkins, 1974:73-75).
 9. Frequently the worship is Americanized.
 - a. The "proper" order must be maintained.
 - b. Invitation songs must be sung.
 - c. American meeting times must be used.
 - d. American length of services must be used.
 - C. Some works were actually self-supporting.
 1. By 1958 over 100 Nigerian congregations were self-supporting.
 2. In Japan the Yoyogi-Hachiman congregation in Tokyo fully supported its minister from 1957 to 1967 (and to the present time to my knowledge).
 3. 125 of 130 buildings built in Malawi were built by national funds.
 4. John Maples worked in South Africa for 11 years.
 - a. He had no working fund for buildings or national preachers.
 - b. Results:
 - (1) Nine congregations were established which are all self-supporting (as of 1967).
 - (2) One of these congregations has 115 members, elders, deacons, a large building, an educational building, and is fully self-supporting with its own missionary to Capetown.
 5. In Guatemala by 1967 there were 33 indigeous congregations (Elkins, 1974:75-77).

II. Evaluation.

A. Advantages of congregational support.

1. It encourages direct congregational and individual involvement in foreign missions.
2. It encourages individual initiative in planning and executing mission programs.
3. It enables the sending of large numbers of missionaries to new opportunities.
4. There is potential in large congregations to develop new projects.
5. It maintains close ties between the congregation and the foreign work (Elkins, 1974:82).

B. Disadvantages.

1. There is a lack of coordination of efforts.
2. There is the opportunity for irresponsible, egocentric leaders to direct individuals and congregations into expensive, ineffective, and destructive efforts.
3. There is the opportunity for personnel to be chosen for wrong motives such as emotional appeal.
4. Often there is the inefficient use of funds (Elkins, 1974: 82).

C. Suggestions.

1. More training and classes are needed in congregations.
2. Both present and future untrained missionaries need to be trained.
3. We need to seriously consider and follow the Biblical basis of mission methods.
4. We need to evaluate our present methods and practices against the teachings of the Bible and their effectiveness.

NOTE: In this lesson I am heavily indebted to Phillip Elkins and the work he did in preparing **Church-Sponsored Missions**. This book is recommended for further details and study.

QUESTIONS FOR REFLECTION AND DISCUSSION

1. What one characteristic is found in all of the problems given in this section?
2. Are the ideals of this period still in accord with Scriptures?

3. Are the practices and methods just studied scriptural? Which are and which are not?
4. Should missionaries be "lords over" national congregations? (See I Peter 5:3).
5. Should American dollars build foreign church buildings?
6. Discuss the advantages of the congregational support of missions.
7. Discuss the disadvantages of the congregational support of missions?
8. Do mission boards really eliminate these disadvantages?
9. How might the disadvantages of congregational support be overcome while still maintaining congregational support?
10. Discuss how this lesson applies to the mission work done by your congregation.

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PREPARATION FOR “SCRIPTURAL WAYS TO SUPPORT THE MISSIONARY FINANCIALLY”

1. In what two ways have brethren in the past erred in their view of financing missions?
2. Read in Acts about Paul’s relationship to the church in Antioch. Is this a clear example of a church financially supporting a missionary?
3. By looking at the New Testament formulate how missionaries were supported in the early church.
4. From a Biblical study show how those who supported the Missionary Society were wrong.
5. From a Biblical study show how those who are **against** church cooperation are wrong.
6. From a Biblical study list the ways a missionary might be supported.

Lesson 13

Scriptural Ways To Support The Missionary Financially

- I. Is the ideal expressed by the churches of Christ Biblical?
 - A. Was Antioch of Syria the sponsoring church for Paul?
 1. They did send Paul and Barnabas off (Acts 13:3).
 2. Paul and Baranbas reported back to them after the first journey (Acts 14:27).
 3. There is no indication that Paul received financial support from Antioch.
 4. Antioch did have more than a passing interest in Paul and vice versa.
 - a. Paul and Barnabas spent a great deal of time there (Acts 11:25; 14:28; 15:35,36; 18:22,23).
 - b. Paul stopped there after every journey except his third.
 - c. Paul and Barnabas were sent from Antioch to Jerusalem twice (Acts 11:27–30; 12:25; 15:1–4).
 - B. Was Paul at any time sponsored by a congregation?
 1. At times he was fully or partially self-supporting (Acts 20:33,34).
 - a. In Ephesus it seems he was fully self-supporting (Acts 20:33,34).
 - b. In Corinth Paul was both self-supporting and supported (Acts 18:1–5).
 - (1) When he first arrived he was self-supporting (Acts 18:3).
 - (2) Later when the “brethren from Macedonia” came they fully supplied his needs (II Cor. 11:7–9).
 - (3) These scriptures apply to Paul’s first visit to Corinth.
 - (a) Acts 18:3 is his first visit.

- (b) II Cor. 11:9 parallels Acts 18:5.
- (4) First, Timothy and Silas could have worked to support Paul or, second, they could have brought funds from other congregations (Philip. 4:15,16).
 - (a) II Cor. 11:8,9 with Philip. 4:15,16 implies the second theory.
 - (b) The second theory does not contradict Acts 18:1-5.
 - c. In Thessalonica in one visit Paul and his workers were self-supporting (I Thess. 1:9; II Thess. 3:7,8).
- 2. At times Paul was evidently fully supported.
 - a. In Thessalonica the church at Philippi sent support more than once (Philip. 4:15,16).
 - b. After Timothy and Silas arrived in Corinth, Paul was devoted fully to the word (Acts 18:5).
- C. Conclusions.
 - 1. Paul got his support three ways.
 - a. By supporting himself.
 - b. By support from his helpers. (possibly)
 - c. By a local congregation.
 - (1) Either where he was at the time.
 - (2) Or by a congregation where he had been.
 - (3) If not (1) by example, Paul argues for that right in I Cor. 9:1-8, note verse 7, whether he exercised it or not.
 - 2. Paul was never supported by a missionary society or organization other than the local church.
 - 3. Paul may have been supported by cooperation of churches. II Cor. 11:8 - This was done in other works of the church such as benevolence (Rom. 15:26; I Cor. 16:1ff).
 - 4. Therefore, a cooperation of churches is allowable.
 - 5. Therefore, the ideal as set forth by the churches of Christ is scriptural.

II. Are there other acceptable methods of supporting mission work?

- A. Methods other than self-support or local congregational support are without the command, example, or inference of the New Testament; therefore, they are wrong.

- B. Whether a large congregation should support a missionary fully or partially support several is a matter of opinion.
- C. Discuss which of these is best.
1. For a congregation to fully support one or more missionaries.
 2. Or for that congregation to partially support several missionaries.
 3. Points to consider.
 - a. For the full support idea (choice #1).
 - (1) The congregation can concentrate on one effort.
 - (2) The membership may feel closer to the work.
 - (3) The membership may feel more responsible since they cannot pass the buck to another congregation.
 - (4) It is easier for the missionary (not so many opinions to please or so much paper work).
 - (5) If Antioch, Syria supported Paul and Barnabas, then this is an example from the New Testament.
 - b. For the partial support idea.
 - (1) The congregation can be involved in a diversity of fields at one time.
 - (a) One field may appeal to a member so that he may want to go; whereas he might not have been influenced by the one field chosen if only one is supported.
 - (b) More members can be involved in contacting the missionaries.
 - (2) If something happens on the home front, the missionary may not have to come back to raise support again.
 - c. All the advantages of partially supporting several missionaries can be realized while fully supporting one missionary.
 - (1) Members may be motivated to go to different fields by keeping a close eye on the overall mission work being done by the brotherhood.
 - (2) Members can be involved in the mission work being done in several areas by each member taking an area of the world to keep up with what is happening in that area as far as missions is concerned.

- (3) The last problem is not insurmountable if careful foresight is used.

D. Conclusions.

1. We must follow the New Testament, therefore support must come from the missionary himself or one or more local congregations.
2. The best support is to be found in one congregation fully supporting a missionary, but several congregations cooperating to support one missionary is scriptural.

QUESTIONS FOR REFLECTION AND DISCUSSION

1. Discuss the pros and cons concerning the theory that the church at Antioch financially supported Paul on his missionary trips.
2. List the different ways a missionary may be supported and give a scriptural reference for each way.
3. What was wrong with the American Christian Missionary Society?
4. Why (scripturally) is church cooperation permissible?
5. Discuss whether it is best for a large congregation to fully support as many missionaries as it can or whether it should partially support more missionaries.
6. How has this lesson applied to the methods of support used by the congregation where you attend?
7. How might this lesson help the mission program of the congregation where you attend?

READINGS FOR "SCRIPTURAL WAYS TO SUPPORT THE MISSIONARY FINANCIALLY"

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PREPARATION FOR “THE FINANCIAL ROLE OF THE CHURCH IN THE FIELD.”

1. In reading the New Testament, list scriptures which deal with financial dealings with congregations newly established in the field.
2. How were these congregations supported?
3. Was cooperation among churches in the New Testament always based on **need**? Hint: see II Cor. 11:8 and I Cor. 16: 1–3 (Was Corinth in need?)
4. What was the ideal as set forth for the congregation in the field?

Lesson 14

The Financial Role Of The Church In The Field

- I. Is the ideal of self-supporting congregations in the field correct Biblically?
 - A. In the New Testament we have no record of a church supporting another congregation's work financially other than supporting the missionary.
 - B. In fact, Philippi, a new congregation, was sending funds to Paul in Thessalonica soon after he left Philippi (Philip. 4: 15,16).
 - C. In fact we find newer congregations sending benevolence support back to Jerusalem (Rom. 15:26; I Cor. 16:1-9).
 - D. Conclusion: From all indications the new-born churches were self-supporting other than supporting the missionary or missionaries working among them.
- II. Are other methods permissible?
 - A. If for reasons of poverty, famine, etc., a congregation needs funds, then by Biblical example it is permissible (Acts 11:27-30; Rom. 15:26; I Cor. 16:1-9).
 - B. Evidently Paul while doing work in Corinth, was supported by other congregations even though the church at Corinth seems to have been able to support Paul (II Cor. 11:8 and I Cor. 16:1-3).
 - C. But nowhere in the Bible do we find older congregations building buildings or other articles that were not necessities to the spreading of the gospel or to the physical well being of the receiving congregation.
 - D. In the New Testament the new congregations often met in the homes of saints (Rom. 16:3-5; I Cor. 16:19; Col. 4: 15; Philemon 2).

E. Although it is impossible here to list every item which can or cannot be supplied by the sending congregation it seems that in the New Testament a congregation sent funds only in a time of need and necessity to the spreading of the gospel or to the physical needs of the Christians. We have no indication of a new congregation still not being self-supporting after many years.

F. Take the example of John Maples, missionary to South Africa.

1. He spent 11 years in the field.
2. He had no working fund, buildings, or support of native preachers being supplied by the American people.
3. Only his salary was supplied.
4. He established nine self-supporting congregations.
5. One of those congregations
 - a. Had elders and deacons.
 - b. Built their own building and educational building.
 - c. Fully supported its own missionary to Capetown.

III. Discuss why some congregations are not self-supporting. (Use the ideas listed below if needed to aid discussion).

A. If they do not have to mature, why should they?

B. Are they trying to live as Americans which is above their reach? Does a wise man try to do more than he is able? (Luke 14:28ff).

1. Buildings — Some cannot even afford the utility bills (Elkins, 1974:67).
2. Preacher's salaries — Should a native preacher make much more than the average native is making?

IV. Conclusions.

A. The ideal that the new congregation should be self-supporting is both Biblical and the best method.

B. But since we have Biblical example of congregations helping sister congregations to spread the gospel (see II,B) and to supply physical needs in time of want (see II,A), then we can help new congregations financially.

1. This support should be used for either spreading the gospel or for physical needs in time of want.
2. It should be used wisely. From several examples that is

- not always in building a building (Elkins, 1974:66,67).
3. In the area of building buildings and supporting national preachers we must be careful in sending funds.
 4. The sending of these funds should be done in a spirit of common sense and Christian love.
 5. There is little, if any, place for a foreign congregation to be dependent on American dollars after many years.
 - a. Target dates should be set for the elimination of national preachers' salaries by outside help.
 - b. The foreign congregations must not try to keep with their older and usually wealthier American sister congregations.

QUESTIONS FOR REFLECTION AND DISCUSSION

1. Discuss what we know from the Bible about the financial status of the newly established congregations.
2. Is the practice of a richer congregation helping a financially poor congregation wrong in the light of Bible teaching?
3. Why should congregation in the U.S. be cautious about over financing a native congregation?
4. What should Paul's example of Corinth tell us? (Hint: This question is referring to point II,B of this lesson).
5. How does this lesson apply to the methods of support used by the congregation where you attend?

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PREPARATION FOR “THE RESPONSIBILITIES OF THE SENDING CONGREGATION – PART 1”

1. List the different types of responsible members within the sending congregation.
2. Whose responsibility is the oversight of the work?
3. In what way can effective oversight of mission work be accomplished?
4. List the ways that members of the teaching program of the sending congregation may help missions.

Lesson 15

Responsibilities Of The Sending Congregation — Part 1

I. Responsibilities of the elders.

A. The elders are responsible for the oversight of the work of the local congregation (Acts 20:28; I Pet. 5:1–5).

1. Therefore, they are responsible for the mission work of the congregation.
2. They can delegate some parts of the work, but ultimately, they are responsible.

B. The elders are responsible ultimately; therefore, they must be intimately involved in the selection, supervision, and edification of the missionary.

1. Selection of a missionary.

- a. The elders should have certain qualities in mind that the prospect should have.
- b. Each prospect should be carefully evaluated by each elder.
- c. The elders should not be too proud or afraid to seek advice from those who might be more experienced in this field.

2. Supervision of the missionary.

- a. The elders must have much study, prayer, and discussion in deciding how they are to supervise this work.
- b. The missionary should completely understand in what way they intend to supervise the work.
- c. Careful selection of a good man makes this job easier.
- d. The elders in this respect must constantly consider what is best for both the sending congregation and the new work.
- e. The elders must not think they are to be over the

new congregation which may support themselves and have elders, even though the missionary continues to work with them. Although Paul was being supported by other congregations while he worked in Corinth (II Cor. 11:8), this does not imply that the Corinthian congregation was under the oversight of the elders of these congregations which supported Paul.

- f. The elders should select one or two of themselves to visit the field to get a first-hand look at the work.
3. Edification of the missionary.
- a. All Christians need edification (Heb. 3:13; 110:24).
 - b. The missionary, even though he is strong, needs edification (Rom. 1:11–12 — Here we see Paul even needed edification).
 - (1) He is in a new environment. This is known as culture shock.
 - (a) The customs of the people may be vastly different from our customs.
 - (b) To realize this to some little degree, imagine yourself stepping off a plane (which you had less than 24 hours before caught in your hometown) onto a country where you were one of few of your race, where few, if any, spoke your mother tongue, where you knew no one outside of your immediate party, where the climate is different, the people dress differently so that you “stick out like a sore thumb,” where even radio and T.V. are broadcast in another language. Now you realize that you are “stuck” here for possibly several years apart from loved ones even at Thanksgiving, Christmas, and other holidays. You and those with you are the only ones who gather to worship God, instead of the hundreds or thousands at home. This feeling multiplied many times would help you see how culture shock affects missionaries. After all, missionaries are only people like you.
 - (c) In this time the missionary needs the support of edification and not **just** money.
 - (d) Also training and preparation will help, but

they cannot completely solve this problem.

(2) He has few, if any, other Christians with him in the field.

a. Therefore the elders must take steps to see that the missionary is edified.

(1) By themselves.

(2) By other members.

C. The elders must consider their own congregation.

1. They must consider suggestions from the membership and be open to constructive criticism.

2. They must see to it that all are informed in the area of missions.

a. By Biblical teaching on missions in general.

b. By reports on the work the congregation is supporting.

II. Responsibilities of teachers.

A. The teacher should be knowledgeable about the mission work of the local congregation.

1. This principle is true for every phase of the local congregation.

2. Therefore, the teacher must keep abreast with what is happening in the mission field.

B. The teacher should be able to instruct or guide his students to understand the **Biblical** role of the congregation in mission work.

1. **Without instruction and sound teaching in this area unbiblical practices arise.**

2. Being able to recommend reading is extremely valuable.

C. The teachers should encourage their students to be involved in mission efforts.

1. They should encourage their students to be involved in efforts at home and abroad.

2. They should encourage students to support missionaries and to become missionaries.

3. They should encourage students to use their abilities to fulfill the needs of mission work.

QUESTIONS FOR REFLECTION AND DISCUSSION

1. What is meant by the statement, "The elders are responsible for the oversight of the local congregation"?
2. Why would the selection of a good missionary aid in the supervision of a foreign work?
3. What two considerations must elders be constantly aware of in their supervision of the missionary?
4. What is the role in supervision of the elders who are supporting a missionary to work in a congregation which has its own elders?
5. Discuss why the missionary needs more from the supporting congregation than just a monthly check.
6. Discuss how responsible teachers might enhance mission work in the local congregation.

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**PREPARATION FOR “THE RESPONSIBILITIES OF
THE SENDING CONGREGATION – PART 2”**

1. In what ways are the “average” members responsible for mission work?
2. What can they do to help missions?
3. Tell why the local preacher can either greatly boost or hinder foreign missions.
4. What should he do to help missions?
5. What should his attitude toward mission and the missionary be like?

Lesson 16

Responsibilities Of The Sending Congregation — Part 2

- I. The responsibilities of the local preacher
 - A. Other than the elders the local preacher can do more for or against world evangelism than anyone.
 - 1. The members of his congregations respect him.
 - 2. He is able to reach the minds of the members more than anyone else.
 - B. The relationship between the local preacher and the missionary.
 - 1. There is **no** place in the body of Christ for jealousy among any members.
 - 2. This is most important in the relationship between the missionary and the local preacher.
 - a. The local preacher should not be afraid to share the limelight with the missionary.
 - b. The missionary should not feel that the local preacher is at home “taking it easy.”
 - c. Both must realize that **both** are essential toward the spreading of the gospel.
 - C. What the preacher can and must do to help world evangelism.
 - 1. He himself must be convinced that world evangelism is the primary purpose of the church’s existence.
 - 2. He must do as much as he can to acquaint himself with the efforts being made to evangelize the world.
 - 3. He must “sell” the congregation on the importance and urgency of world evangelism.
 - 4. He must keep the members informed on what is being done to evangelize the world.

5. He must be involved in world evangelism and encourage the members to be likewise.
 - a. He should go on work trips or campaigns to various mission points. This will not only help the mission field, but it will help him see the field first hand.
 - b. This should enrich his ministry.
6. He must realize that he is under the leadership of the elders and work under them to improve world evangelism.
7. He must encourage members to go into all the world instead of encouraging them to stay at home.
 - a. Young people could be encouraged by him.
 - b. Members could be encouraged to go to mission points in the U.S.A. to be "Aquila's and Priscilla's" (Acts 18:1-4, 18-26; Romans 16:3-5; I Cor. 16:19; II Tim. 4:19).
8. He must be a diplomat for missions.
9. He must encourage wise use of financial funds among the members.

II. The membership's responsibilities.

- A. They are to remember they and the missionary are under the direction of the elders. (I Peter 5:5 and by inference of elders overseeing a congregation, Titus 3:1).
 1. Therefore they should talk to the elders if they have a complaint — not to other members or the missionary.
 2. They should remember to respect the elders' decision.
- B. They should be interested in the mission work of the church.
 1. The work abroad.
 - a. They should read the printed reports of the missionary.
 - b. They should pray constantly for the elders, missionaries, and the new converts (Eph. 6:19; Col. 4:3; I Thess. 5:25; II Thess. 3:1; Heb. 13:18).
 2. The work at home.
 - a. Teaching the lost in their neighborhood.
 - b. Helping in the outreach of their congregation at home.
- C. They should support the work
 1. By praying (above).
 2. By giving consistently.

3. By giving more in a time of special need (Acts 11:29; Rom. 15:26).
4. By sending letters of encouragement.
5. A group could telephone the missionary.
6. Members could visit the field.
 - a. To see the work.
 - b. To encourage the missionary.
 - c. To take part in the work.
 - d. Not to expect the missionary to entertain or give them room and board for their vacation.
7. Show interest in his work. Discuss his problems in your letters. Give him counsel.

QUESTIONS FOR REFLECTION AND DISCUSSION

1. Why can the local ministry do more than anyone to help or hinder mission work?
2. Discuss what the ideal relationship between the local minister and missionary would be.
3. Discuss what the local minister can do to help world evangelism.
4. If members have complaints about the mission work of the local congregation, what should they do?
5. In what ways can the members show their interest in missions?
6. Discuss the ways each member can support the mission work of their congregation? Are you using your talents?

READING FOR THE RESPONSIBILITIES OF THE SENDING CONGREGATION – PART 2

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PREPARATION FOR “SELECTING THE MISSIONARY”

1. Why is this step important?
2. How and who should choose the missionary?
3. From where should the prospect come?
4. Try to discover why more missionaries are not motivated by the program of the local congregation. What can be done to remedy this situation?

Lesson 17

Selecting The Missionary

I. The importance of this step.

A. Protects against fraud.

1. This has happened before and will happen again.
2. Since the local congregations are independent, often a fraud can go from one to another.

B. Protects against waste of funds.

1. Ensures the worker can go to the chosen field without a hazard to his family's health.
2. Ensures worker has correct motives.
3. Examples:

- a. More than \$10,000 spent on a family whose health required return even before belongings arrived.
- b. One, whose efforts cost churches \$30,000, began planning to return the day of his arrival. He stayed 18 months **only** at the badgering of colleagues (Elkins, 1974:48).

C. Protects the work in the field.

1. Protects any previous work.
 - a. One couple reduced an existing church from over 100 to less than 50 within 18 months. Their "work" cost the churches \$35,000.
 - b. One new missionary offended other workers by offering watches to African ministers who baptized the most people (Elkins, 1974:48).
2. Protects any future work.
 - a. The Indians in the U.S. are hard to convert because of previous missionary contact.
 - b. This harm may make a ripe area unripe.

D. Aids supervision.

1. The elders cannot call every play.

2. A good, dependable worker can be trusted to make wise decisions.
3. This type of worker is found in careful selection.
4. Selection also helps here in that it ensures that the worker and elders hold similar views on important issues.

II. A Method of Selection.

A. The Bible plays a part in selection in that it:

1. Gives the qualities to look for in the missionary.
2. Shows the need for prayer in the selection (Acts 1:24; 6:5,6).
3. Shows that the elders should oversee the selection.
4. Leaves the method of selection to opinion.

B. A method of selection. This is a matter of opinion only, and possibly a better way could be found or better variations could be used.

1. This method (given below) has been tried by White Station Church of Christ (Memphis, Tn.), Overland Park Church of Christ (Overland Park, Ka.), and others.
2. The elders appointed a missions committee.
 - a. Any members experienced with mission work were on the committee.
 - b. An elder should be included in this committee.
3. Each committee member read several books on missions.
 - a. Each member prepared a reading report to present to the other members. This took one hour a week.
 - b. A second hour was spent in discussion of the present mission work and future ideas.
4. After deciding on what the congregation could do, then they located candidates.
 - a. The candidates completed an eight-page questionnaire prepared by the committee.
 - b. The committee screened the candidates.
5. Personal interviews were given to the remaining candidates and the workers were chosen.
6. The workers were supported while:
 - a. Being trained.
 - b. Working with the supporting congregation (Elkins, 1974:26f).

- C. One must remember this is only one way of selecting a worker.
 - 1. Care must be taken.
 - 2. Any method must be carefully completed under the supervision of the elders.
 - 3. Prayer is essential.

III. Where to find candidates.

- A. Some candidates will find you.
 - 1. This way has been the way most often practiced in the past.
 - 2. Must use care in choosing by this method.
- B. Some will be found in educational institutions.
 - 1. Christian colleges.
 - 2. Preacher training schools.
 - 3. Most of today's workers were motivated in these places.
 - 4. In a study done by Harding College in 1970, missionaries listed Christian college atmosphere as the greatest influence in their decision to do mission work.
 - 5. College or graduate school teachers ranked fourth in influence (**Mission/Prepare 1970** by Harding College).
- C. Some will be found in the congregation (Acts 13:1-3).
 - 1. **This is ideal.** Although God chose Paul and Barnabas, He chose them after they had worked there a while.
 - 2. A healthy congregation **should** be producing those who are interested in evangelizing the world.
 - a. In the Harding study (to the shame of our local congregations and families) people connected with the local congregation rank low on the list of influences for mission work. Mission Emphasis Programs in the local church, parents, elders, Sunday School teachers, and Sunday School curriculum ranked 7th, 8th, 9th, 11th, and 14th respectively in the list of 14 influences.
 - b. We **must** start producing workers in our local congregations and homes.
 - 3. Elders, teachers, and adults should encourage the young to work in the mission fields of the world.
 - 4. Self-supporting or partially self-supporting workers should constantly be sought and encouraged.

QUESTIONS FOR REFLECTION AND DISCUSSION

1. Why is the step of selecting the missionary so important?
2. Who is responsible for selecting the missionary?
3. Discuss the method of selection used by the White Station and Overland Park congregations, i.e. how could it be improved, is it the best way, etc.?
4. Discuss why most missionaries listed Christian College campuses as the place where they were most influenced to do mission work.
5. Where is the ideal place to find candidates for mission work?
6. Discuss how the local congregation can begin to be more influential among the young people and adults in order to encourage them to do mission work.
7. Discuss what your congregation is doing to encourage members and young people to become missionaries.
8. How can this be better done?

READINGS FOR "SELECTING THE MISSIONARY"

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PREPARATION FOR “QUALITIES TO LOOK FOR IN THE MISSIONARY”

1. List the qualities you think every missionary should possess.
2. Put a check by those which are of major importance.
3. Compare your list with Howard Norton's list which he gives in **The Eldership and the Missionary**.
4. Make a list of Paul's qualities which helped him as a missionary.

Lesson 18

Qualities To Look For In The Missionary

- I. He must be totally committed to Christ and spreading the gospel (Matt. 6:33). This implies:
 - a. Doctrinal soundness.
 - B. Zeal (Acts 22:3).
 - C. Proper motivation.
- II. He must be able to dream.
 - A. Often creativity is the difference between success and failure.
 - B. He must dream realistically.
 - C. If he cannot, he may get discouraged.
 - D. Paul dreamed of going to Rome and Spain (Romans 15:22–29).
- III. He must be a self-starter.
 - A. He cannot put things off.
 - B. He will have no one to see he does start.
- IV. He must be willing to do what he says he will do.
 - A. He must be reliable.
 - B. He must be responsible.
 - C. He must look after Christ's interests over his own (Philippians 2:19–22).
- V. He must have common sense.
 - A. Must be able to weigh and evaluate facts.
 - B. Must be able to see what is best for the work.

- VI. He must be willing to follow orders.
- A. He is under the elders.
 - B. He must see that the elders must also consider the welfare of the supporting congregation in their decisions.
 - C. He should resign and seek other support if he violently disagrees with the elders.
- VII. He must be well-trained or willing to be trained.
- A. He must know the Bible (II Pet. 3:18; II Tim. 3:15–17).
 - 1. This is most important.
 - 2. Without this he is sure to fail.
 - 3. Knowledge of original languages of Bible would help.
 - B. He must put on the armor of God (Eph. 6:10–20).
 - 1. Truth.
 - 2. A righteous life-style.
 - 3. Preparation of the gospel.
 - 4. Faith.
 - 5. Salvation – assured of his salvation.
 - 6. Word of God.
 - 7. Prayer.
 - C. He should know a little about business and accounting.
 - 1. At start he has to be in charge of all work in the field.
 - 2. Therefore, money management is essential.
 - 3. Those in the supporting congregation who are trained in this area should teach him.
 - D. He should know the language of the native people.
 - 1. If he does not, he may insult the native people.
 - 2. He may have trouble with interpreters.
 - 3. Probably it is best to at least learn some of the language before going.
 - 4. Some think it is not better.
 - E. He should learn the customs of the people (I Cor. 9:19–23).
 - 1. Learning the customs of the people in Zambia greatly helped the work there. Before we had learned the customs, we were teaching the Bible to school children and converting many of them; but after they left school, they also left Christ. Later we learned that if the head men of a village were converted, then the whole village if converted would be more faithful. Since learning this,

many more people have been converted and remain faithful.

2. Knowing the custom of “extended family” has helped missionaries in Ivory Coast in coping with problems that have arisen with the practice. To the people in Ivory Coast a man may take a woman into his house to live with him and call her his “sister” or “aunt”, etc. Often this leads to immorality. Learning this custom helped missionaries to be careful not always to assume a “sister” or an “aunt” actually was related. Realizing this they could help Christians who were practicing immorality in this way to see the sin they were committing.

F. He should study mission strategies and form one of his own.

G. He must have had practical experience with a local work.

H. He must know the religious beliefs of the natives and how to deal with these beliefs (I Peter 3:15).

VIII. He must get along well with others (I Cor. 9:19–23).

A. He must work well with the supporting congregation.

B. He must work well with the other missionaries in the field.

C. He must work well with the native people.

IX. He must be willing to see the job through (II Tim. 4:2).

A. He must be able to accept setbacks without quitting.

B. Therefore he cannot be poorly motivated.

X. He should have shown his effectiveness in his own country.

A. Not necessarily in numbers.

B. But in his willingness to work in teaching others while in his own country.

C. If he is not interested in souls while he is here, then he will not change just because he steps off a plane on foreign soil.

XI. He must be physically able to do the job.

A. Mission work requires many hard hours of work.

B. Sometimes the change of diet and climate will affect the worker.

C. One case is the example of one missionary family that had

to return home even before their belongings arrived to the field. They had to return for health reasons. This cost the church over \$10,000 (Elkins, 1974:48).

- D. Be sure the missionary and his family are healthy and physically able to stay.

QUESTIONS FOR REFLECTION AND DISCUSSION

1. Why must we have certain qualities in mind when looking for a missionary to support?
2. Too often a missionary is successful or unsuccessful in raising support only because of his personality. Discuss the dangers in this. Also discuss how this might be avoided.
3. Which of the qualities listed in this lesson are absolutely essential in **every** missionary? Why?
4. Which of these qualities are desirable, but not absolutely essential?
5. In what areas must the missionary be trained?
6. Why is a good solid knowledge of the Bible so essential in the missionary?
7. Discuss how this lesson can be applied to the method which in past times has been used by your congregation to choose the men it will support.

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PREPARATION FOR “SELECTING THE FIELD”

1. Who should select the field?
2. What factors should be considered in this decision?
3. Why is the selection of the field so important?
4. By what methods can the field be selected?
5. List the pros and cons concerning a “spying out” trip to the prospective field by the missionary and an elder.

Lesson 19

Selecting The Field

I. The Importance of This Step.

- A. The success of the work could partially depend on this factor.
 - 1. Not every person is suited to go into every field. So if the missionary is chosen before the field, then his qualities and preferences should be taken into consideration.
 - 2. Also the congregation should be satisfied with the field so that they will fully lend their support to the work.
- B. Because of the importance of this step, the missionary and the congregation should carefully study the situation and pray for guidance in their selection.

II. Factors involved in the selection.

- A. Is the field an area of need?
 - 1. Almost all countries today have a need for more workers.
 - 2. Some are in more need than others. For instance, a nation without any workers surely is in the greatest need.
- B. How receptive is the field?
 - 1. Work is needed in all places regardless of reception.
 - 2. But some areas are more receptive than others. For instance, Africa as a whole is much more receptive than Western Europe at this time.
 - 3. Receptive areas today may not be so in the next five or ten years.
 - 4. In a time of a shortage of workers, doesn't it make sense to send many workers to the receptive fields? If we don't reach them in their present receptiveness, then we may have to wait many years for similar conditions. If

we do not reach Africa in its present receptiveness within the next generation, then possibly with the growth of independence and new technology we might lose Africa. Remember this: **If we do not reach them, then some false religion will!**

5. At the same time we must remember to keep workers in the non-receptive fields to pave the way for later receptiveness.
- C. How much will the evangelism of the field help in the overall evangelism of the world?
 1. Some fields have more potential of native converts being sent or going to other fields to which we have not been or cannot go.
 2. Here are two such examples.
 - a. First, is Hong Kong. Although Hong Kong is a small area on the map, it was (and possibly still is) the gateway to Mainland China. As Americans cannot go into Mainland China preaching the gospel, but we can meet Chinese in Hong Kong who can go behind the "Bamboo Curtain". Not only is Hong Kong a community reachout for China, it is also a reachout point for almost every nation in Asia since most Asian nations have "more or less a thriving Chinese community." So Hong Kong is not only a field needing Christ, but a field which may open to other fields. (This information was taken from Ira Rice, Jr. in his book **We Can Evangelize the World**).
 - b. Second, is the Ivory Coast in Africa. This West African country is one of 19 French speaking countries in Africa. The total population of these nations is half of the French speaking population of the world. When brethren first planned on going to French Africa, in one month Brothers Carl Robinson and Maurice C. Hall went from one French African nation to another in an effort to best see where to start the work of evangelizing these nations. During the trip they began to see that Ivory Coast was a center of activity among these nations. So it was chosen as the starting point. Their decision was a wise one, as time has evidenced, for in reading the reports of this

work one sees the contacts from other nations that have been made in Ivory Coast.

3. So we should ask, "How will the evangelization of this nation help evangelize other nations?"

D. What are the supporting congregation's interests?

1. People are more likely to fully support the missionary if they are sold on the field.
2. Education about the needs of most countries would probably kindle interest in that country.

E. What is the missionary's choice?

1. He would work better in a place where he wants to go.
2. If he and the congregation cannot agree on a place, then possibly he should go to another congregation for support.

III. When should the field be chosen?

A. Some feel that the congregation should select a field and then select a missionary to go to that field.

1. This allows the congregation to select a new field where we have no workers.
2. Of course the missionary whom they select would agree to go to the chosen field.

B. Others feel that the missionary should be selected and then both missionary and the congregation cooperatively select the field.

1. Here the best missionary prospect can be used whereas in the other way the best prospect available may not want to go to the field that the congregation had selected.
2. Here both have decided together on the field which may result in a closer bond between the missionary and the congregation.

C. Both ways are merely matters of opinion and each should be weighed carefully to see which is best. No matter which is decided, the field must be agreed on by both the missionary and the congregation.

D. The field should be chosen **early** so that the missionary can be properly trained for that place.

IV. When the field is selected or even while selecting the field,

brethren who have worked in the field or are presently working in the field should be consulted.

A. They can tell you how receptive and influential the field is.

B. They can tell you where to begin.

C. In **Mission Prepare 1970**, a book compiled by Harding College, a collection of cassette tapes is listed of various countries.

1. These tapes were done by men who worked in these fields.

2. There are 26 of these tapes covering 15 countries.

3. The interviews have been transcribed and are bound in the Harding College Library.

V. Possibly a trip to the field of preference is in order to help the elders and missionary decide where to start the work.

A. In this trip they would visit several areas trying to "spy out the land" and see where the work has the best chance of spreading quickly.

A. This is especially a good thought with a new field where no Christian workers have gone.

1. This would give the missionary a chance to see the field first-hand so that he can prepare for the cultural shock.

2. The missionary family on arrival would need to settle down soon, for wandering over the field to select a starting point after arrival is somewhat impractical for a family.

3. The choice of starting points may also enter into the training of the missionary.

C. Of course before such a trip books on the country should be studied to ensure the optimum value of the trip. But as in biology lab, the book may tell you how to dissect the cat, but nothing is comparable to actually dissecting the cat.

QUESTIONS FOR REFLECTION AND DISCUSSION

1. Discuss why the success of a work might depend in part upon the selection of the field.

2. Which of the five factors involved in selecting the field do

- you think is the most important? Why? Discuss any differences of opinion.
3. Why is it so important that we teach those who are presently receptive?
 4. Discuss at what point in preparation the field should be selected.
 5. Discuss the advantages and disadvantages of having a pre-trip to the field of selection to scout out the field. How might the advantages be met in another way or is there another way?
 6. How can this lesson be applied to the mission program of the congregation which you attend?

READINGS FOR SELECTING THE FIELD

- Choate, J.C. **"Except They Be Sent."** Winona, Ms.: J.C. Choate Publications, 1969. pp. 13-24.
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PREPARATION FOR "TRAINING THE MISSIONARY – PART 1"

1. What has generally been the attitude of the churches of Christ toward missionary training?
2. List examples from the Bible to show that God uses people who are prepared to carry out His purpose.
3. List the ways in which Moses and Jesus were ready to carry out their missions.
4. List the areas in which missionaries should be trained.

Lesson 20

Training The Missionary — Part 1

I. As a whole we have not trained our missionaries in past times.

A. **Mission Prepare Report 1970** by Harding College shows this to be the case.

1. In questionnaires answered by 141 missionaries supported by the churches of Christ, 73.72% of them had received **no** training in the U.S.A. for their mission field.
2. 84 out of 141 had received no training in principles, history, and methods of mission work in general.
3. Of the 128 that answered the question of language study before entering the field, 69 said “no” and only 5 said it was not necessary for their field.
4. Of 139, 93 said that they received no cultural orientation for their particular area. This is 67%. Another 19 had training only in private study. So 81% of the workers had had no formal training in the culture into which they would work day in and day out for several years.

B. This may be why, as a whole, we have missionaries who go to the field for one or two years only to return to the States and never return to the field.

1. In **Mission Prepare Report 1970**, 43.2% stayed on the field under 5 years.
2. The culture shock gets to them.
3. These men are just learning to speak the language well enough to be effective and adjusting enough to the culture to be effective when he returns home never to return to the mission field.

C. Instead of training him at home for \$10,000—\$15,000 a year (support for a family and school tuition and supplies) we have sent him and his family to the field to receive on the spot training for possibly twice the cost or more.

D. Of course, some things must be learned in the field, but much can be learned at home before going.

II. God in the Bible used prepared men and women.

A. Moses – The greatest figure in Israel's history.

1. Moses was 80 years old before he began his mission to lead the children of Israel out of Egypt.
 - a. He had spent almost 40 years in Egypt (Acts 7:23).
 - (1) During this time he was in Pharaoh's house (Acts 7:21).
 - (2) He was educated in all the learning of the Egyptians (Acts 7:22).
 - b. He spent 40 years in the land of Midian (Acts 7:28, 29).
 - (1) There he kept the flock of Jethro, his father-in-law (Ex. 3:1).
 - (2) He kept the flock in the wilderness of Sinai where later he would lead the Israelites (Acts 7:30; Ex. 3:2).
2. Notice both of these 40 year periods would help Moses.
 - a. His stay in Egypt would acquaint him with the customs of the Egyptians, especially the court of Pharaoh which he would visit so often.
 - b. His stay in the wilderness prepared him to lead a people in that same wilderness for 40 years.
3. It was no accident that Moses had these experiences.
4. God used a prepared man. Of course, in Moses' weakness God helped him as He said He would, but often we look at Moses' objections to God (in Ex. 3,4) and overlook the fact that Moses was better prepared than any man to fulfill God's will.

B. Jesus Christ – The greatest man that ever lived – the Son of God.

1. Although Jesus was the very Son of God, He still prepared Himself for His ministry.
2. Jesus lived on this earth approximately 33 years.
3. Only 3 of these years were involved in His public ministry.
4. The other 30 were involved in preparation.
 - a. At Nazareth after His family's return from Jerusalem

and His presentation in the temple, Jesus grew in strength and wisdom (Luke 2:40).

- b. By age 12, He had grown in wisdom to the extent that He could discuss "His Father's business" with the teachers in the temple (Luke 2:41-49). Notice that He was not only answering their questions, but He was listening to them and asking them questions (Luke 2:46,47).
 - c. After this incident, we find Jesus was still "increasing in wisdom, stature, and in favor with God and man." (Luke 2:52).
 - d. Notice that Jesus **increased** in wisdom.
 - (1) He was not born ready for His work.
 - (2) He increased in wisdom over a period of years until He was ready for His ministry.
- C. If Moses needed training for his service, do not our workers need to be trained?
- D. If Jesus, the Son of God, prepared for His ministry, should not our workers prepare for theirs?

III. Areas in which the missionary should be trained.

A. The Bible.

- 1. This is the **most important** area of training.
- 2. A good knowledge and understanding of the Bible will help him through many problems.
- 3. Remember that once he is in the field he must be ready to give an answer for the hope within him. (I Peter 3:15). The Bible has **all** the answers.

B. The religions of the people in the field.

- 1. In order to properly combat these religions one should know much about them.
- 2. This learning should not only be found in works done by those who try to refute these religions, but also by those who uphold these religions.

C. Finances.

- 1. The missionary will have to budget not only his personal funds, but also the working fund which he has.
- 2. Also he will probably have to take the lead in the purchases of buildings, property, vehicles, etc.
- 3. He and his family will have to set up house almost from

scratch upon arrival, so training in this area could help.

D. The customs of the field.

1. Knowledge in this area will help combat culture shock.
2. This knowledge will also enhance his ability to work with the natives.
 - a. It will help prevent actions which although unoffensive to him, may be offensive to the natives.
 - b. It will help him to be looked upon less as an outsider.
3. Remember, he is going to their land. Any compromising in cultural opinions, save in moral matters, should be done by the missionary.

E. The language of the field.

1. This will allow communication on a one to one basis.
2. The people will respect him more if he knows their language.
3. This will solve the problems that arise with interpreters.
 - a. Some interpreters may alter the meaning of a sermon on purpose or not on purpose.
 - b. Ira Rice, Jr. in his book, **We Can Evangelize the World**, tells how he used an interpreter with a denominational background who knew of baptism only as sprinkling. Any time Brother Rice would speak of baptism, this interpreter would use a word meaning sprinkle to the natives. Of course it was some time before Brother Rice discovered the problem. In this case the man was honestly mistranslating the word and was converted upon finding the real meaning.

F. How to work with a local congregation.

1. At the start he will be looked up to whenever problems arise.
2. If he does not know how to work with others and allow others to develop as Christians, then he will be overworked and the native congregation will stay in perpetual infancy.

G. How to work with the media of communication.

1. If radio programs are done he will probably be instrumental in this work.
2. After he learns the language of the people, he may want to produce some literature in their language. Therefore, he should have writing ability.

3. If he uses cassette tapes, he must be able to make an interesting and concise lesson with appeal to the listeners.

QUESTIONS FOR REFLECTION AND DISCUSSION

1. Discuss the evidence shown in **Mission Prepare Report 1970** which shows that the missionaries of the churches of Christ are often untrained.
2. Discuss reasons why we have not trained our missionaries.
3. Discuss the probable relationship between the lack of training and the short length of time many remain as missionaries.
4. Discuss how Moses was trained for his mission.
5. Which is the most important area of training? Why?
6. Which is the next most important? Discuss any differences of opinion.
7. How does this lesson apply to the mission work done by the congregation which you attend?

READINGS FOR TRAINING THE MISSIONARY – PART I

- Bawcom, Louanna McNeil. **Journey with Joy**. Abilene: Quality Printing Co., 1968. pp. 1–14, 110–149, 170–172.
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PREPARATION FOR “TRAINING THE MISSIONARY – PART 2”

1. List the ways a missioanry can be trained by people within your congregation.
2. Where can a missionary receive training to help him in the field?
3. Is there any one place where the missionary can receive all his training?
4. How can proper training help a missionary?

Lesson 21

Training The Missionary — Part 2

- I. Ways the training may be accomplished.
 - A. By having the missionary work with the elders and members within the supporting congregation.
 - 1. A business man may teach him ways to keep a budget.
 - 2. A lawyer who knows about international law may teach the missionary about the laws.
 - 3. A doctor may teach him how to cope with some of the diseases and symptoms he may encounter.
 - 4. Working with the elders and local preachers will help him see how to work with a congregation.
 - 5. Teachers in media or preachers experienced in this area could help him.
 - B. By attending our Christian colleges.
 - 1. Many of our colleges have either a major in missions or at least an annual missions seminar.
 - a. Pick out one or more members to write these colleges periodically to find out about their programs.
 - b. Try to place the congregation on the mailing list of announcements for information about mission studies.
 - 2. Not only can studies in mission work itself be found on campus, but studies in other helpful fields are also found.
 - 3. Many colleges have former missionaries on their staff. These men can be of great help in giving advice to your missionary.
 - C. By talking to experienced missionaries.
 - 1. Keep alert to missionaries which will be coming to congregations in your town or near your town.
 - 2. They can help him to know what to expect in the field.

D. By attending preacher training schools.

1. A knowledge of the Bible can be learned here.
2. Since the field may not be like the U.S. and since most preacher training schools are geared to produce workers for the U.S.A., then if the school does not have training in mission studies, then the missionary should be sent to a place where this training is available.
3. Some do have mission studies.

E. By attending mission workshops.

1. Have the membership kept alert to the announcement of these workshops in brotherhood publications.
2. These workshops are held at our colleges and congregations.
3. Always there are an abundance of top missionaries who speak at these workshops.
4. This is a way for the missionary in training to meet others who have dedicated their lives to the same work.

F. By using the tapes which Harding College has produced.

1. The college has a collection of cassette tapes on different countries available.
2. The tapes were prepared by workers familiar with the work in these countries.
3. The list of the tapes is found in **Mission Prepare 1970** which was compiled by the college.
4. For more information contact the Chairman of the Bible Department; Harding College; Searcy, Arkansas, 72143.

G. By using State colleges and universities.

1. They may offer classes which study the culture of the field where the missionary is going.
2. They may offer classes in the language of the field.
3. Likely they subscribe to magazines which would be of interest to the missionary.
4. Their libraries are a store-house of information about different countries and cultures. The missionary should check to see if he may in some way check out books. If he cannot, then he can read them at the library.

H. By sending the missionary to different mission points which may be on his way to the field.

1. During his stay at each point, he could work with a missionary on the job.
2. This would enable him to see mission work first hand.
 - a. Here he can put his training to work before being completely on his own.
 - b. This would serve as a "student teaching" practice.
3. This would gradually break him into his job.
 - a. By visiting these places where strong missionaries are, he will be encouraged as will they be encouraged by him.
 - b. Culture shock may be lessened by this method.
4. Often the travel cost will be little, if any more, than that of going straight to the field.

I. By reading:

1. He should read about the country's history.
2. He should read about the country's climate.
3. He should read about the country's customs.
4. He should read about the country's religions.
5. He should read all works which deal with previous or present work in his chosen field or a closely related field.
6. Much training and learning can be done in this economical way.

II. Results of proper training.

A. The trained worker will be more effective, quicker than the untrained worker.

1. His training will enable him to anticipate some problems he will face on the field so that he can prepare to face them.
2. He can better judge how much he will need financially to care for himself and his family.
3. The culture will not be as great a shock to him.

B. Workers will stay longer and be more productive.

1. He might not become discouraged as easily as he would without training.
2. He will be ready for many problems and will be more likely to cope with those unexpected ones.
3. He will know how to best teach the gospel to those people.

4. He is less likely to offend the natives without realizing what he is doing. So that more barriers will not be erected between him and them.
 - a. The natives' first (and important) impressions of him are more likely to be good.
 - b. They will be able to see his interest in their customs.

III. One final note. As important as proper training is, nothing can replace a good Biblical knowledge and a good Christian life. Do not let the missionary overlook this while in other areas of training.

QUESTIONS FOR REFLECTION AND DISCUSSION

1. Discuss the different ways training may be accomplished.
2. What are the advantages of each way? What are the disadvantages?
3. Discuss the possibility of using a combination of these methods of training.
4. Discuss the possibility of the congregation where you attend hosting a mission workshop.
5. Discuss how proper training may help keep missionaries in the field longer.
6. Discuss how proper training may make the missionary more productive.
7. How might this lesson be applied to the mission program of the congregation where you attend?

READINGS FOR TRAINING THE MISSIONARY – PART II

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PREPARATION FOR “SUPPORTING THE MISSIONARY”

1. How can elders supervise the work?
2. In what areas do missionaries need support?
3. Who should support the missionary?
4. How can each member be involved in the support of the missionary?

Lesson 22

Supporting The Missionary

- I. Proper supervision.
 - A. As noted before, this is the elders' job and not the congregation's in general.
 - B. Two ways of coaching football.
 - 1. The coach calls all the plays in a game by sending in messengers.
 - 2. The coach trains the quarterback before the game and allows him to call the plays except for a few very important ones.
 - C. Why method 2 is the best for missionary work.
 - 1. Slowness of communication.
 - a. Even by air mail postal service is slow.
 - b. Often elders are slow in tending to decisions.
 - (1) Wait until monthly meeting.
 - (2) Indecision over differing of opinions among themselves.
 - c. The person selected to communications may be slow in doing his work.
 - 2. If a man is properly selected and trained, he should be able to make everyday decisions.
 - D. In some decisions the missionary would want to consult the elders even if they have set guidelines before he goes.
 - 1. A good correspondent will be valuable in this case.
 - 2. Special meetings held by the elders upon arrival of important matters from the field would be helpful in speeding the process.
 - 3. A goal of acting on the request from the field within two or three days would be good. Even at that, often it would take over a month for the reply to get back from the date the request was sent by the missionary.

4. On matters of great importance the worker should feel free to telephone an elder.
- E. Ways to supervise by plan 2.
1. Carefully define the goals of the effort.
 - a. Both the worker and the elders should take part in this.
 - b. These goals should be written down with a copy made for the elders and one for the workers.
 - c. The background of the field and the Bible should be considered here.
 2. Carefully decide what methods will be used.
 - a. Again the elders and the workers should participate.
 - b. Copies should be made for each.
 - c. The background of the field and the Bible should be consulted.
 - d. Methods should serve to help achieve goals.
 3. "Situation" practice would help here.
 - a. In baseball practice, a favored method of many coaches to prepare teams for games is "situation practice." The starting team will take the field and the rest will be base runners. The coach hits the ball trying to produce different situations that occur in a game. Before and after each play the coach discusses with the players how to handle this situation.
 - b. The elders are the "coach" and the missionaries are the "players."
 - c. It should be remembered not all "situations" could be covered.
 4. Working under the elders' supervision for a while in the States should also help.

II. Funds.

- A. Before the missionary leaves he and the elders should understand what will and will not be funded by the supporting congregation.
- B. The missionary's support should be mailed in plenty of time to arrive on schedule.
- C. Before the missionary goes the congregation should check to see if the mail in the country is safe enough to send the worker's check by regular mail.

- D. The missionary should completely understand the funds for which he is accountable and the funds for which he is not accountable.
- E. The congregation should be sensitive to the changing financial needs of the missionary such as inflation (which may be more or less than in the States), additions to his family, or sickness.
 - 1. The missionary should feel free to ask for a raise if necessary.
 - 2. The congregation should appoint a person to keep up with the inflation trends of the field so that the missionary does not always have to ask for a raise.

III. Supplies.

- A. The congregation should be sensitive to ideas that will give the missionary supplies to help his work.
- B. For Bible classes, materials which can be recycled and are useful to the missionary could be recycled and sent.
 - 1. Pictures, literature, etc.
 - 2. These supplies should be in good shape and not trash.
 - 3. Crieve Hall Church of Christ in Nashville, Tn. has a program in which they recycle the materials which congregations in the States send them. After recycling they sent material to the missionaries who have ordered it. They have order blanks from which a missionary can order these materials. For further information write: Crieve Hall Church of Christ, 4806 Toursdale Lane, Nashville, Tn., 37220.

IV. Encouragement.

- A. The elders should be sure the missionary is receiving adequate encouragement.
- B. Support is more than a check — Man does not live by bread alone.
- C. The members should be encouraged to write the workers.
- D. Crieve Hall Church of Christ in Nashville, Tennessee has, as a part of their visitation program, a person each week write a missionary instead of visiting that week.
- E. Several members may telephone the workers.
- F. A ham radio operator in the congregation may contact the worker.

QUESTIONS FOR REFLECTION AND DISCUSSION

1. Discuss the advantages of the second method of supervision.
2. Discuss what things should be funded by the supporting congregation.
3. Why should the congregation keep up with the inflationary trends of the country in which the missionary is working?
4. How might the congregation be aware of the supply needs of the missionary?
5. Why would a missionary need much encouragement from home?
6. How can the supporting congregation encourage the missionary?
7. How can this lesson be applied to the mission program of the congregation which you attend?

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PREPARATION FOR “WE CAN EVANGELIZE THE WORLD!”

1. List the reasons why we can know that we can evangelize the world.
2. List the methods which we have at our disposal to evangelize the world.

Lesson 23

We Can Evangelize The World!

I. Why we can evangelize the world.

A. Because the mathematical possibility is at hand!

1. Taking the population of the Lord's church to be 2,570,000, then each one of us is responsible to evangelize 2,812 in order to evangelize the world in the next 25 years. (This is taking the population of the world to be six billion in 2000 A.D.)
2. This is an average of 87 a year.
3. Of course this number would lessen as men are converted who in turn would teach others.

B. Because of what the early church accomplished without the aid of our modern media.

1. Paul affirmed in Colossians 1:23 that the gospel had been preached in all creation under heaven.
2. In Colossians 1:5,6 he stated that the gospel was bearing fruit in "all the world."
3. Possibly this included just the Roman world and its immediate surroundings for in Acts 2:5 the writer says that there were Jews from every nation under heaven. Later in verses 9-11 these nations are listed. These nations were found within the Roman Empire and its immediate borders.
4. Possibly here Paul is not giving a statistic that every man had heard the gospel, but that representatively the gospel had been preached to peoples of all the nations within the Roman Empire and its immediate borders.
5. They did this without the help of all our modern conveniences or all of our wealth.
 - a. They had a full commitment to Christ.
 - b. As they scattered, **all** went about teaching the word. (Act 8 1,4).

C. We have the **living** God on our side.

1. "If God be for us, who can be against us?" (Rom. 8:31).
2. We should have Joshua's and Caleb's attitudes rather than that of the rest of Israel.
 - a. Joshua and Caleb recognized the awesomeness of those dwelling in the promised land, yet they knew **God would give the victory!** (Numbers 14:6-9).
 - b. Because of their lack of faith, those who rejected Joshua and Caleb died in the wilderness.
 - c. Will we "die in the wilderness" because of our fear to conquer the world for Jesus?
3. We should be ready to serve God even as David did against Goliath (I Samuel 17).
 - a. All the mighty men of Israel were intimidated by the enemy's size.
 - b. David, a young shepherd, knew **God would give him the victory!** (I Samuel 17:46).
 - c. Will we "quake in our boots" because of the magnitude of the job before us or will we conquer in the Lord's name?
4. "Our faith is the victory that overcomes the world!" (I John 5:4).
5. "We can do all through Him who strengthens us." (Philippians 4:13).

II. How can we evangelize the world?

A. We can evangelize the world through the use of mass media.

1. Never before in the history of mankind has the church had at its disposal the possibilities for evangelism that today's mass media offers.
2. Mass media at our disposal are as follows:
 - a. T.V. — Although this media is not in the homes of the masses in many underdeveloped countries, T.V. has great power for evangelism in the U.S.A. and other more developed countries.
 - b. Radio — Almost all countries can be reached in this manner. In some places such as New Guinea the government offers different religious groups free time on the air. This time and time bought should be filled with professional quality programs.

- c. Newspapers and Magazines — Advertisements in these printed materials has helped make contacts in various French African countries from the work in Ivory Coast. Again we should strive to teach the truth in a professional manner.
- d. Books — Books written with an appeal to the public, but faithful to good scholarship can teach those where no “on the spot” teachers are available. The culture and languages of the natives must be considered in the writing. Of course the book of books is the most effective and important book to be spread.
- e. Correspondence Courses — The work in Nigeria, one of our more successful works on foreign soil, was started by a Nigerian who learned of Christ by taking a correspondence course. This is a most valuable tool. We need good correspondence courses in the languages of the people. Today many of us in the States may use correspondence courses to reach people in foreign countries. For information about this program one should contact Union Avenue Church of Christ in Memphis, Tn. or Crieve Hall Church of Christ, Trousdale Lane, Nashville, Tn.
- f. Tracts — Tracts written in the language of the country can be used to a great benefit. They can be left in public places to help produce contacts and teach the natives on important subjects.
- g. Cassette tapes — Although this may be a recent arrival on many fields, this could be used to great advantage. Due to the ease of operation and relative inexpensiveness, this medium can be used to reach illiterate people. A missionary can tape lessons on varied topics, supply trusted natives with players and tapes, and let these natives preach the gospel by playing the tapes to the people.
- h. Schools — While this medium when used alone without proper follow-up is not successful, especially in reaching adults, this can be an effective secondary and supportive method. Some countries such as Ivory Coast allow Bible classes in public schools if a certain number of children request them. These classes can

be taught by missionaries. Even private schools set up by the missionaries may be helpful, but should be started and operated with care to remember that the primary purpose of the school is to teach Bible and not merely to educate the people.

- i. Meetings — These can be conducted to help start a work, rally a work, or when a guest worker is in the country to reach the masses of people. Preferably interpreters should not be needed.
 - j. Any public function where contacts may be made — Ira Rice, Jr. relates in his book **We Can Evangelize the World** that he used the local course in Dale Carnegie's "How to Win Friends and Influence People" to meet contacts and introduce them to Christ. This helped him reach people of all classes and backgrounds. This same method has been used by workers in Europe.
- B. Even with the use of mass media we still must use personal contact to effectively evangelize the world.
1. Today many helps are at the disposal of the personal evangelist. Some of these helps are tracts, books, charts, and filmstrips.
 2. One missionary from Ivory Coast preferred going to the highways and byways of the field and using the open Bible study with the contacts.
- C. Above all in the use of any medium we must remember that the **word of God** is the power that will convert people and that the gospel is the power unto salvation.

QUESTIONS FOR REFLECTION AND DISCUSSION

1. Discuss what the average member of the congregation where you attend is doing to evangelize the world.
2. Is the average member evangelizing people at the rate of 87 per year?
3. What should this tell you?
4. Discuss the accomplishment of the early church with regards to world evangelism.
5. Discuss the differences between the early church's evangelistic efforts and our today.

6. Discuss how we, though faced with a greater world population, might be better equipped to evangelize the world than the early church, (i.e. What are our advantages?)
7. How is the congregation where you attend taking advantage of these advantages?
8. Apply this lesson to the program of evangelism in the local congregation.

READING FOR WE CAN EVANGELIZE THE WORLD!

- Bawcom, Louanna McNeil. **Journey with Joy**. Abilene: Quality Printing Co., 1968. pp. 20–52.
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PREPARATION FOR “WHAT IS THE COST OF WORLD EVANGELISM IN OUR GENERATION?”

1. By careful Biblical study list the ways in which world evangelism cost the early church.
2. List the ways in which world evangelism will cost our generation. (In other words, what things are necessary for our generation to evangelize the world?)

Lesson 24

What Is The Cost Of World Evangelism In Our Generation?

(Luke 14:29–35)

- I. We must pay the price with a fervent desire for men's souls.
- A. Paul had this fervent desire.
 - 1. He wished he was accursed for the sake of the unbelieving Jews. (Romans 9:1–5).
 - 2. He felt obligated to the Greeks and barbarians. (Romans 1:14,15).
 - 3. He desired to preach where Christ had not already been named. (Romans 15:18–21).
 - B. We must desire to serve God as David did when he fought Goliath.
 - C. We must desire to serve God as Joshua and Caleb did when they wanted to take the promised land.
 - D. Jesus thought **each** man in this world was worth the price of Calvary.
 - 1. How can we say we are Christians (Christ like) if we do not think each man is entitled to hear the gospel? (Rom. 10:11,12,13).
 - 2. How can they be saved unless they believe and obey? (Rom. 10:8–14).
 - 3. How can they believe unless they hear? (Rom. 10:14).
 - 4. How can they hear without a preacher? (Rom. 10:14).
 - 5. How can they preach unless preachers are sent? (Rom. 10:15).
- II. We must pay the price by our sacrifices.
- A. We have the example of Paul and the other apostles. (I Cor. 4:16).
 - 1. Look at the sacrifice they made. (I Cor. 4:6–13).

2. Look at Paul's sacrifices to see that the gospel was preached. (II Cor. 11:23–29).
- B. We should follow the example of Jesus. (Philippians 2: 1–11).
 1. He left His home in heaven to go to a "strange land."
 2. He became poor in material things.
 3. He finally sacrificed His life.
- C. We must give our lives as a spiritual sacrifice. (Rom. 12: 1–3).
 1. This means using our individual talents in the way which will best serve Christ.
 2. We are instruments of God for righteousness. (Rom. 6:13).
 - a. Instruments do as their master commands them.
 - b. We must sacrifice some of our luxuries that the gospel might be proclaimed to every man, woman, and child.
 - (1) Instead of buying a new car so often, why not try to use your old car longer and use the money saved for evangelism?
 - (2) Try to cut down on expenses in every way possible to send more to evangelize.
 - (3) Let's use the things we have to glorify God!

III. We must pay the price with a great faith.

- A. We must not have a defeatist attitude before we start.
 1. God has given us a command.
 2. Therefore, He will provide the way.
 3. Remember Abraham's faith in his willingness to sacrifice Isaac (Genesis 22, Hebrews 11:17–19).
- B. Our faith is the victory which overcomes the world. (I John 5:4).
- C. We must not be afraid to act to our utmost ability to carry the gospel to all!
- D. Looking through the pages of the Bible, one soon sees that God uses men of great faith to accomplish His purposes. Read Hebrews 11 to see our cloud of witnesses to this fact.
- E. "Therefore, since we have so great a cloud of witnesses ... let us run with endurance the race that is set before us,

fixing our eyes on Jesus the author and perfecter of faith.” (Hebrews 12:1,2).

IV. We must pay the price with hard work.

A. We should follow Paul’s example (I Cor. 4:16).

1. Among the Thessalonians he worked day and night to proclaim to them the gospel (I Thess. 2:9).
2. Besides preaching the gospel, Paul often helped support himself (Acts 18:3).

B. We must follow Jesus’ example and command.

1. He recognized that we must do God’s work while we can (John 9:4).
2. In a survey of Jesus’ ministry we can see that His was a ministry of work (Matthes 9:35).

C. Although we cannot work our way to heaven, we are created in Christ to do good works (Eph. 2:8–10).

D. The harvest is ready, all that is needed is workers to reap that harvest (Matthew 9:35–38).

1. If ever Jesus’ statement is true, it is today!
2. The field is ready.
3. The workers are few.
4. **All** must begin so that we might reap the harvest of God.

V. Things **you** can do to help evangelize the world!

A. **You** can **give** more to the congregation where you attend.

1. Encourage your fellow members to do likewise.
2. Encourage the elders of the congregation to use more money to support evangelism.

B. **You** can **pray** for the men and women who are working in the field.

1. Paul asked for the prayers of Christians so that he might better teach. (Eph. 6:19; Col. 4:3).
2. When the early Christians prayed for Paul, they were striving with him. (Rom. 15:30; II Cor. 1:11).
3. Pray for those who have been sent from the congregation you attend.
4. Pray for those whom you know.
5. Pray for missionaries in general.

C. **You** can **encourage** others to strive for world evangelism.

1. You can encourage others to give more.
 2. You can encourage the elders and the preachers to emphasize world evangelism.
 3. You can encourage young people to consider full-time mission work as their life's goal.
 4. You can encourage those who are in the field.
 - a. By writing.
 - b. By supplying their needs.
 - c. By visiting.
- D. You can evangelize in the way you can best do this work.**
1. You can teach your family, friends, workmates, etc.
 2. You can participate in the personal work program of the local congregation.
 3. You can hand out and leave tracts for people to read.
 4. You can be responsible for sending Bible Correspondence Courses overseas. (See Lesson 23, II, 2, e).
 5. You may be able to move to a mission area in the United States or overseas and work with the church there while you work supporting yourself.
 6. You may become a full-time evangelist.
 7. You can live in such a way that God is glorified as unbelievers observe your life (Matthew 5:16; I Pt. 2:11,12).
- E. Above all, you must use your talents in spreading the gospel.**

QUESTIONS FOR REFLECTION AND DISCUSSION

1. Do we as Christians today have the desire for men's souls?
2. Can we truly love our neighbor and not teach him about Christ?
3. Are we sacrificing so that others may hear about Christ?
4. Do we **really** believe that with God's help we can evangelize the world?
5. What can we (individually you) do to help evangelize the world?
6. What are we (individually you) doing to help evangelize the world?

7. If every Christian was to work like **you** are working to evangelize the world, then would the world ever be evangelized?
8. What **are** you going to do to help evangelize the world?

READINGS FOR WHAT IS THE COST OF WORLD EVANGELISM IN OUR GENERATION

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